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CONTENTS

A PRIEST LEADER 337
H. J. H.
PREACHING THE MASS 341
The Rev. WILLIAM M. ROBINSON, C.S.C., Holy Cross College, Brookland, D. C.
THE PASTOR AND HEALTH CERTIFICATES FOR MARRIAGE 347
LAWRENCE F. FLICK, M.D., Philadelphia, Pennsylvania.
THE YOUNG PRIEST'S DILEMMA. II. The Roots of the Trouble 360
The Very Rev. ANTHONY VIEBAN, S.S., S.T.D., J.C.D., Baltimore, Maryland.
THE BIRETTA IN LITURGY 374
The Rev. R. F. GROTENRATH, C.PP.S., Carthagena, Ohio.
MARYKNOLL MISSION LETTERS. Gifts of the West to the Orient 387
The Rev. LEOPOLD H. TIBESAR, A.F.M., Dairen, Manchuria.
RECOVERING THE "FALLEN AWAYS" IN ALABAMA 393
PARTICIPATION OF THE LAITY IN THE MASS 395
The Rev. VIRGIL MICHEL, O.S.B., Collegeville, Minnesota.
SOME MEDIEVAL GLASS IN OUR AMERICAN CHURCHES 397
The Rev. THOMAS F. COAKLEY, D.D., Pittsburgh, Pennsylvania.
THE SIN OF CONTRACEPTION 399
HOW TO INSTRUCT NON-CATHOLICS BEFORE MARRIAGE 399
The Right Rev. Monsignor JOSEPH SELINGER, S.T.D., Jefferson City, Missouri.
PASTOR'S DUTY REGARDING MARRIAGES CONTRACTED INVALIDLY ON ACCOUNT OF PRE-NUPTIAL AGREEMENTS 408
RECENT STUDIES IN ST. THOMAS 411
The Very Rev. IGNATIUS SMITH, O.P., Ph.D., LL.D., Washington, D. C.

Contents Continued Inside

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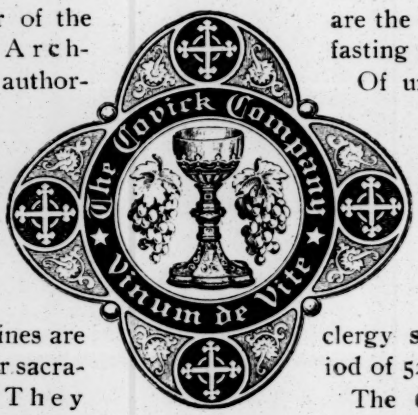

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CONTENTS CONTINUED

ANALECTA:

SACRA POENITENTIARIA APOSTOLICA (Officium de Indulgentiis):

Declaratio circa Indulgentiam "Toties Quoties" Crucifixis adnexam 384

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 385

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 387

Maryknoll Mission Letters. Gifts of the West to the Orient. (*The Rev. Leopold H. Tibesar, A.F.M., Dairen, Manchuria*) 387

Recovering the "Fallen Aways" in Alabama 393

Participation in the Mass. (*The Rev. Virgil Michel, O.S.B., Collegeville, Minnesota*) 395

Some Medieval Glass in Our American Churches. (*The Rev. Thomas F. Coakley, D.D., Pittsburgh, Pa.*) 397

The Sin of Contraception 399

Instruction to Non-Catholics Before Marriage. (*The Right Rev. Monsignor Joseph Selinger, S.T.D., Jefferson City, Missouri*) 399

Pastor's Duty Regarding Marriages Contracted Invalidly on Account of Pre-Nuptial Agreements 408

Prayer for Souls "De Poenis Inferni" 409

ECCLESIASTICAL LIBRARY TABLE:

Recent Studies in St. Thomas. (*The Very Rev. Ignatius Smith, O.P., Ph.D., LL.D., Brookland, D.C.*) 410

CRITICISMS AND NOTES:

Hetzenauer: Biblia Sacra 423

Didon: The Life of Jesus Christ 424

Lowry: Jesus According to St. Mark 424

Heuser: From Tarsus to Rome 427

Kohler—Enelow: The Origins of the Synagogue and the Church 434

Hoepfl: Tractatus de Inspiratione Sacrae Scripturae et Compendium Hermeneuticae Biblicae Catholicae 428

Brunsmann—Preuss: A Handbook of Fundamental Theology ... 429

Ronan: The Reformation in Dublin, 1536-1558 429

Sheehy: Problems of Student Guidance 432

Marion—Lacombe: Histoire de l'Eglise 433

Glenn: The History of Philosophy 433

Pope: The Catholic Church and the Bible 435

Lattey: The Atonement 436

Norris: Red Silence 437

Baring: The Coat Without Seam 437

Stieglitz et al.: Chemistry and Medicine 439

Healy et al.: Reconstructing Behavior in Youth 440

Duski: Canonical Status of the Orientals in the United States .. 441

Bell: Beyond Agnosticism 441

Maumigny—Richstätter: Katholische Mystik 442

LITERARY CHAT ..... 443 BOOKS RECEIVED 445

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. I.—(LXXXI).—OCTOBER, 1929.—No. 4.

A PRIEST LEADER.

THE rank and file of the clerical army includes, under the generalship of the Sovereign Pontiff and the diocesan bishops, the minor offices of pastors, rectors, vicars general and forane, local heads of religious houses, assistants, convent chaplains, and Mass priests.

All of these wear the ensign of authority, with an exclusive commission to direct conscience, administer sacramental privileges, and supervise the external management in local communities of the faithful.

But a priest, be he pastor, or bishop, or pope, while heading an ecclesiastical body, is not thereby constituted a leader of men in the sense that he influences their convictions. The corps with the music band in front of the marching hosts follows the drum major, but the patriotism which inspires the soldier with courage and the readiness to sacrifice his life for his country, is begotten by an appeal to mind and heart from someone who uses thought and word to picture the greatness of heroism and of service for a noble cause. Such a voice may come from a hidden and humble source—as that of a saint like the Curé of Ars, or from the pastor of a village church, like Canon Sheehan. The one drew cardinals, prelates, religious of all orders, irrespective of race or nationality, by the simple lesson of priestly holiness; the other attracted a long line of followers by his charming descriptions of pastoral life, and of the silent blessings that flow from intercourse with clerical brethren conscious of the high ideals of their sacred calling, and spreading into the wider circle of those whose hearts are

open to the motives of Catholic faith reflecting its serene beauty.

That Canon Sheehan, through his writings, has been a leader who commands still a large following among priests, is amply proved by the continued popularity accorded to his chief works, mainly written for clerics. The recent publication of an unfinished novel[1] by the author of *My New Curate* has furnished fresh matter to turn the attention of the English-reading public to the Irish parish priest whose habits kept him busy writing down to almost the last hour of his life.

Familiar with nearly every phase of religious and classical history, whence lessons may be derived for the improvement of personal and social conduct, he is a master artist when depicting clerical life. The chief characteristics which distinguish his novels lie in his twofold gift of diagnosing national peculiarities, and of making them a fulcrum by which to raise the standard of leadership in the ranks of the Catholic clergy. *My New Curate, Luke Delmege,* and *Dr. Gray,* while ostensibly mere literary fiction, are so true to life as to lead one spontaneously to conclude that they were actual portraits of individual priests who became the centre of observation for the author, not altogether unconsciously, with a certain amount of autobiography. The same may be said with casual modifications of *Geoffrey Austin, The Triumph of Failure,* and *The Spoiled Priest.* In the "Miscellaneous Writings" such as *Essays and Lectures, Under the Cedars and the Stars, Parerga,* and *The Intellectuals,* the reader becomes aware that he is being addressed by a pastor of souls. The request of the publishers for a brief sketch, whereby the casual reader of the last mentioned book, *Tristram Lloyd,* might be led to revert to the author's earlier and superior works, caused the present writer to go over other manuscripts of Canon Sheehan left as sources for the larger biography after his death.[2]

In doing so I had the good fortune to discover some further hitherto unpublished treasures of the heirloom of the Irish

[1] *Tristram Lloyd.* A Novel. Completed by the Rev. H. Gaffney, O.P. With a biographical Appendix by the Rev. H. J. Heuser. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1928. Pp. 320.

[2] *Canon Sheehan of Doneraile.* The Story of an Irish Parish Priest as told chiefly by Himself in Books, Personal Memoirs and Letters. By the Rev. Herman J. Heuser, D.D. London and New York: Longmans, Green & Co. 1917 and 1918.

patriot priest to his clerical brethren. I pass over the numerous letters addressed to him, in appreciation of his writings when first it became known that he was the creator of a new world of literary attraction through *My New Curate*.[3] Many of them have a distinctly literary value, presenting, as they do, the best type of favorable criticism from such authors as Aubrey de Vere, Canon William Barry, Matthew Russell, S. J., William O'Brien, M. P., Archbishop Carr of Melbourne, Lady Rosa Mulholland, Father Vincent McNabb, O. P., Cardinal Logue, Father T. A. Finlay (editor of the *New Ireland Review*), and Maurice Francis Egan. A galaxy of foreign Catholic and non-Catholic reviewers likewise voice their appreciation, among whom are such notable editors as Angelo Mauri, of the *Osservatore Cattolico* (Milan), Firmin Roz (Paris), and the Contessa Costa de Beauregard, with a host of prominent writers in Germany, Spain, the Scandinavian and Slavic countries. There are soldiers in the Colonial army who read "Daddy Dan" at the campfire, British Government officials in high places who discuss, and university professors who devote entire courses of lectures to, the new literary field opened by the Irish priest's new "Clerical Novel". These make up a large list of admirers who were manifestly grateful for the benefits derived from the high moral teaching as well as the pleasure found in the delightful Celtic humor of the pastor of Doneraile village. Thus the modest rectory in County Cork soon became the Mecca of pilgrims desirous of meeting face to face the simple priest whose stories students had read with delight in every country where the English tongue is spoken.

In the domain specially reserved to the clerical reader, however, all that Canon Sheehan wrote, even though he intended it for publication in print, has not yet seen the light. One reason for this is the fact that he meant to extend and complete such work before submitting it to public criticism, about which he had always been peculiarly sensitive. Hence among his earlier writings these, unlike the unfinished historical or purely romantic compositions, of which *Tristram Lloyd* and *The Graves of Kilmorna* are specimens, were put aside for revision, lest the seeming acrimony inherent in pointing out defects should provoke undue resentment in the clerical body.

[3] *My New Curate* passed into its twenty-seventh edition last November: Longmans, Green & Co., 1928.

Several chapters of a proposed book, transcribed in the careful handwriting of Father Sheehan, have been hitherto withheld from publication, partly because the matter, as contemplated by its author, remained incomplete, and partly because it was addressed directly if not exclusively to the priests of Ireland, embodying a study of local and contemporary conditions.

Since Canon Sheehan has become a classic in English Letters, and since his outlook upon a hoped-for revival of the Celtic genius in science and in religion, is to a large extent being verified in the new life of Ireland under its present regime of political and educational government, these reflections of a priestly leader assume a fresh significance justifying their publication.

Readers of the larger biography of Canon Sheehan may recall the reference therein make to a MS. bearing the title *The Work and Wants of the Irish Church,*[4] spoken of in passing as dealing with the equipment of clerical students in the matter of piety and general culture. Incidentally the author therein shows a certain change of attitude, regarding the importance of Scholastic Philosophy as a mind training, from that which he had entertained while at Maynooth.

The topic of " Clerical Equipments ", treated in this heretofore unpublished series of essays, is introduced by a chapter entitled "The Isle of Destiny". The connexion of thought which binds the future of Ireland with the national growth of the Church evidently lies in the ability and readiness of the clergy to rise to their high responsibility as pastors, by making the growing generation of Irishmen patterns of moral and intellectual achievement, such as their native gifts and the inherited graces of the true faith warrant. The fulfillment of this destiny demands, as Canon Sheehan sees it, for its continued maintenance, a high standard in the training of candidates for the priesthood and on certain improved methods of teaching in the Seminary.

Leading up to his ultimate appeal he dwells with pathetic eloquence upon a marked deterioration of public morals, chiefly noticeable in the larger city communities. It is seen in a gradual weakening of faith, decay of fervor, and lowering of spiritual standards in religious life.

[4] *Canon Sheehan of Doneraile,* pp. 125-127.

The remedy of the evil indicated must come from the Seminary. A clerical body, learned, zealous, disciplined into solidarity of aim and principle, alone can restore and keep alive among us that deep-hearted faith, gentle courtesy, patience under trial, that simple obedience and piety of the children, that purity and innocence of young maidens, which have been characteristic of the Irish and which have won the admiration of even non-Catholic strangers. To this end Canon Sheehan points out certain defects, and suggests remedial measures in the educational system of theological training.

Since there is good reason to believe that these essays were the incipient inspiration which eventually led to the writing of *My New Curate,* the readers of THE ECCLESIASTICAL REVIEW will be interested. How far they admit of completion by competent hand, and invite later issue in book form will depend on other judgment. At any rate they have not lost their worth as the reflexions of an experienced priest, even though he had in mind conditions in the old country mainly. The treatise will appear in successive numbers under the general title: *The Work and Wants of the Irish Church,* comprising "The Isle of Destiny" and "Clerical Equipments."

H. J. H.

PREACHING THE MASS.

THE following article treats of the failure of Catholics in general to appreciate the Holy Mass. They do not seem to recognize it as a sacrifice, still less as *the* Sacrifice of Calvary. There is here no question of merely theoretical knowledge, since any reasonably instructed layman, questioned on this matter, would respond according to defined Catholic doctrine that the Mass is in some way the Sacrifice of the Cross, even though he may have very vague ideas as to what sacrifice really is and as to how the Mass is Calvary. Still less is there any desire in this article to favor one or other of the various opinions of theologians explaining how the Mass represents Calvary. The question is one of definitely practical devotion.

Are the faithful, as they assist at Mass, at all inspired in their devotions by the thought of Jesus offered anew to the

Father in the reality of His bloody immolation? The answer for the vast majority will certainly be in the negative. The greater number of Catholics never rise higher than a mere sensible realization of Christ's presence on the altar at Elevation, somewhat the same realization that they have during the solemnity of the Holy Hour with the stimuli of lights, flowers, music, eloquent preaching. All know theoretically that the Mass is a renewal of Calvary, but scarcely any are guided in their piety by this knowledge.

To come still closer home: do you yourself, Reverend Father, as you genuflect in adoration before the newly consecrated Host in your hands, turn your thoughts to the august mystery you are renewing? Have you in practice penetrated deeply enough into this mystery to feel that your words of consecration are, in the language of the Fathers, as a mystic sword sacrificing the Divine Victim in unbloody immolation and in all reality offering to God anew the physical Death of the Cross? Surely, we priests must ourselves sufficiently appreciate the sacrificial nature of the Mass, or we shall never preach it, as we should, in all its consoling beauty. Like our people, we are too often just more reverently conscious of the Real Presence at Consecration, as though in that moment there were in the newly consecrated Species a special sacredness to be subsequently lost, once the tabernacle-door closes on the ciborium. If this be the case, it is of course easy to understand why the simple laity, dependent on our instructions, are so deficient in this essential devotion.

Before treating what is to be done, let us convince ourselves that the matter is of such vital importance that something must be done.

There can certainly be no sermon topic more necessary for deepening the Catholic life of our people. The Mass is the very center of worship, for the reason that it is the repetition of Calvary. This essential importance is heightened still more by the fact that assistance at Sunday Mass represents for the great number of Catholics the sole regular devotion, outside of an occasional reception of Holy Communion and a more or less faithfully said evening prayer. For these souls, how often the Mass is a meaningless, empty rite? Other sermon topics, no matter how practical they may be, depend for their

real results on the spiritual vitality of the congregation, and this vitality is ultimately derived from the Eucharist. Unless the Eucharistic foundation is prepared, the spiritual edifice is reared on the treacherous sands of passing sensibilities. For that matter, not even are sermons on Holy Communion of such capital importance as those on the Mass. Indeed, Holy Communion cannot be rightly esteemed, when the Holy Mass is so little understood. One might reasonably feel that there has been in the well-deserved emphasis on frequent Communion so much disassociation from its essential connexion with the Sacrifice of the Altar, that as a result our people are coming to regard the Mass as a mere instrument to consecrate the Hosts for the Sacrament. It would probably surprise many Catholics to hear that the Mass is man's chief means of honoring God, that Holy Communion is rightly an adjunct thereof, intended to unite us to Christ as the Sacred Victim offered up in our stead. The Blessed Eucharist as a sacrament is God's gift to man; as sacrifice, it is man's offering to God. God's gift to us in the Sacrament is indeed a prodigy of divine largess, far surpassing aught that our unenlightened aspirations could ever conceive; but it remains none the less true that, if man would perfectly honor God, thank, placate, petition Him, he must give to God; and the gift *par excellence* is the Divine Sacrifice of Calvary, mystically yet truly renewed on our altars. Holy Communion enables us to honor God only insofar as it unites us to Calvary's Victim, to that self-same Victim offered on our altars in the self-same Sacrifice.

This idea of the Eucharist as the means of union with the Divine Victim of the Cross must be insisted upon, if the creature is to render the Creator His just due. Without this insistence, the faithful will not only fail in full appreciation of Holy Communion, but will tend to receive the Sacrament more for self than for God, will tend consequently to reverse values and make of the spiritual life an exalted egotism. So too, will they lose sight of their place in the divine plan: viz., to know, love and serve God in this life in order to be happy with Him in the next.

From the foregoing considerations, it should be apparent that we are confronted with a problem of such practical im-

portance as to necessitate our doing something for its solution. What is to be done?

The first step must be a return to our tract, *de SS. Eucharistia.* This is not as simple as it sounds. It means hard work, zealous preparation. To build up a Sunday sermon of high-sounding platitudes, culled here and there, loosely connected one with another and still less connected with the gospel of which they are supposed to be a commentary, is easier far than to dig out the profound truths of Faith from the cold pages of a dogmatic text-book and restate them with a warm simplicity that instructs and attracts. Yet we must face the task if we are to be true Eucharistic priests, conscious of our holy responsibility, worthy of our holy privilege.

These last remarks in no wise intend to extol the dogmatic sermon above the moral. Still there must be a decided insistence on the need of intellectual illumination in any sermon that is to move the will efficaciously and lastingly. The intellect precedes the will, and the will acts only to the extent that the intellect is convinced of the excellence of the object to be desired. No preacher can afford to neglect the appeal to the sensibilities of his audience, but he must have, underlying the sugar-coating of emotionalism, the vital element of intellectual instruction. Otherwise, the influence of the most eloquent oratory will be merely a transient velleity rather than the will to do.

In preaching on the Mass, furthermore, we can be satisfied with nothing less than a *course* of sermons. The subject is too vast to be compressed into a single treatment. It contains too many important elements to give any hope for results from a sermon that would attempt to handle them all at once. The best sermon is one that instructs indeed, but that does not burden the hearer to such an extent, that, having too much to remember, he remembers nothing clearly enough to carry out into practice.

In order to explain the Mass completely, it is necessary to treat, in one order or another, the following topics:

notion of sacrifice in general and of the vicarious quality of the victim;

man's need of sacrifice to express adequately his dependence on God;

the priest, official representative of society with God;

the sacrifices of the natural law, of the Mosaic dispensation, their imperfection, variety, relation with the sacrifice of Christ;

Calvary as sacrifice with perfect Victim and perfect Priest;

the need of a sacrifice to continue and apply Calvary to all generations to come;

the Mass as the continuation of Calvary with particular insistence on "the sword of the Word";

the Catholic priest as minister of Christ's eternal priesthood;

the relation of Eucharistic sacrifice and sacrament;

the mystical significance of the ceremonies of the Mass, of the vestments, altar, lights, etc.;

the liturgy of the Church as the ideal means of associating with the priest at the altar.

A word about this last topic. At no time since the early ages of Faith has the liturgical movement among the laity been so strong as in recent years. Yet up to the present one might be justified in wondering whether this is due so much to the enthusiasm of the clergy in general as to the industry of a few learned authors backed by the equal if somewhat "business" zeal of publishers to sell their excellent wares. Perhaps the majority of the clergy feel that the ordinary layman is not sufficiently instructed to use profitably a translated missal. Undoubtedly it is true that most Catholics will not fully appreciate the beauty of the prayers of the Church. Still there remains even in partial appreciation a value that cannot be exaggerated. The very lack of change in the Mass-prayers of the ordinary prayer-book makes for a routine that often degenerates into mere formalism, injuring rather than augmenting true piety. Understanding and appreciation, moreover, are bound to increase with practice and above all with well-ordered instructions.

We have hitherto confined our considerations to public discourse, but it goes without saying that the work there begun must be carried on in private direction whenever opportunity offers. This opportunity presents itself commonly in the con-

fessional, where the dispositions of the penitent promise to a few well-chosen words an efficacy that elsewhere is not realizable. Even pious souls are sorely tempted to sadness in the practice of religion. They see, on the one hand, God's dread holiness and prodigal goodness; on the other, they find their hearts perilously cold, constantly gravitating to the things of sense and of sin. This tendency to discouragement is, of course, all the stronger for those who are victims of sinful appetites. Should not our priestly hearts be wrung with pity for the feebleness and ignorance of such sufferers? These poor souls are forgetting in the bitterness of their strife that God is not a heartless slave-driver but a tender Father, who knows full well our miseries and limitations. We must teach them to beat off this deadening sadness by having recourse to Holy Mass and Holy Communion. By union with the Eucharistic Saviour, they obtain His Divine Heart with which to honor God as they long to honor Him. Holy and great as God is, they can, united with Jesus, pay Him perfect homage; numberless and magnificent as are the benefits of His loving Providence, in the Eucharist they have the means of adequately requiting His munificence; hideous and repeated as may be ingratitude of their sins, they can, by union with this spotless Victim, more than make amends; many and pressing though their needs may be, through the Sacred Heart they are enabled to address the Omnipotent a prayer that His Fatherly Love will not refuse to answer.

Such are the thoughts we must inspire in the minds of our people. By so doing, we shall be true Eucharistic priests, true pastors of the flock, faithful to the divine injunction, " Pascite agnos meos ".

Nor can we afford to overlook the tremendous advantages for ourselves from such a course of instructions. Their preparation will mean for us ever deeper insight into the sacredness of our daily Mass, constant improvement of our dispositions and of our capacity for receiving more fully its ineffable fruits. In a word, this work will effect that personal sanctification without which we labor in vain, if we labor at all.

WM. M. ROBINSON, C.S.C.

Holy Cross College, Brookland, D. C.

THE PASTOR AND HEALTH CERTIFICATES FOR MARRIAGE.

It is the purpose of this exposition to suggest the advisability of instructing those about to marry, to offer to each other voluntarily, a certificate indicating freedom from communicable disease. If this is done the examination should be made by the family physician that represents each of the contracting parties. A's physician should make the examination of B. B's physician should make the examination of A. The author believes that moral and social interests imperatively demand protection against the far-reaching consequences of the so-called social diseases.

The middle way of instructing those about to marry to offer health certificates voluntarily is in the interests of family life and the protection of innocence. If in married life danger of infection arises, the innocent party is excused from marital obligation (and the theologians hold this to be the case), it would seem quite in harmony with the spirit of the Church to recommend the health certificate as a form of protection for innocence before marriage. By recommending this step in the ordinary course of pastoral duty in either preaching or private instruction the pastor becomes in truth the Good Shepherd who cares for his flock.—EDITOR.

THE priest whose functions make him an oracle to his people in all matters which have to do with happiness should have reliable information on subjects which enter intimately into human welfare. Marriage is the keynote of human welfare. Whatever has to do with marriage is therefore of primary importance for happiness. Now then since there are diseases which nullify marriage in its essential element and undermine the very foundations of marital well-being the priest should know about them. Herein lies the apology for this article.

With development of accurate knowledge of disease the marriage contract takes on new aspects. Marriage is for propagation; some diseases interfere with propagation. Marriage is for mutual happiness between a man and a woman; some diseases lead to unhappiness between a man and a woman. Do such diseases constitute a moral impediment to marriage as well as a social impediment?

There are three diseases which have taken on a new meaning in relation to the marriage contract with the discovery of what causes them. They are chancroid, gonorrhea and syphilis. I name them in the order of their seriousness. All three are caused by a living entity, a microscopic thing, called a microörganism.

Chancroid comes from the growth of a streptobacillus in the mucus membrane, in the cellular tissue under the skin, or in a lymphatic gland. This microörganism was discovered by Ducrey Krefting and Unna in 1889. The disease which it produces is always local, but is hard to cure. The streptobacillus is a chain of bacilli, or rods. The disease is infectious and is propagated from person to person. To some extent it is a disease of uncleanliness. Sometimes it takes on a malignant form and is then called a phagedena or eating ulcer. When it heals up it usually leaves nasty scars, which are more or less permanent. It has no effect upon the constitution except to drain it and weaken it. Its most frequent location is on or near the reproductive organs, and usually it is conveyed by sexual relations.

Gonorrhea is caused by a diplococcus called gonococcus of Neisser. It was Neisser who discovered it in 1879. This microörganism is a double coccus; that is, two cocci united by a bond. The family of cocci is a very large one in the microörganic world, and there are other diplococci. A coccus is a round or ovoid microörganism. Sometimes it is single in form and sometimes it is double or in chains. When it is in chains it is called a streptococcus. Whatever its form, it has its own nature and individuality and its own life history. The gonococcus grows by predilection on a mucus membrane but may grow in cellular tissue, in glands and on serous membranes. It needs moisture and a definite temperature. These it finds in the reproductive organs of human beings. The disease which it gives rise to is therefore preëminently a sexual disease and usually has its origin in the sexual act.

Gonorrhea may be defined as an inflammation of a mucus membrane or of a serous membrane or of lymphatic tissue set up by a specific cause, the gonococcus of Neisser. The mucous membrane most frequently affected is that lining the reproductive organs, next in order that of the eye, and lastly and

rarely that of the mouth. The serous membrane which may become the seat of the disease is that which lines the joints and the chambers of the heart. When the gonococcus is carried from a mucus membrane to a lymphatic gland which stands guard over that mucus membrane it may set up a low grade inflammation there, but this usually disappears without much damage.

The seriousness of gonorrhea lies in the consequences which follow it. The inflammation may damage the tissue involved and destroy its usefulness or bring about changes in it which interfere with the function of the organ which it lines. When the inflammation extends to vital organs away from its place of beginning, such as the heart and the joints, it may lead to deformity, to physical incapacity and to death. A toxemia may arise from the prolonged presence of the gonococcus in the organism and lower resistance to other microörganisms. This may lead to the loss of life from diseases which otherwise would not be fatal. The changes produced in important organs in the woman and the toxemia, either singly or combined, may transform normal functions such as pregnancy and parturition into abnormal ones and lead to suffering and death.

The evil consequences of gonorrhea arising from changes in the reproductive organs are sterility in the male and female; impotency in the male; stricture in the male; extrauterine pregnancy in the female; pus tubes and damaged ovaries and endometritis, mesometritis and perimetritis in the female. Sterility is brought about by occlusion of the seminal tubes in the male and of the fallopian tubes in the female through the inflammatory process. Neisser held that 45% of all sterility in males and in females is due to gonorrhea. Impotency in the male may come from damaged testicles, tubes and prostate, and from toxemia. Stricture of the urethra in the male from prolonged inflammation with its many painful sequelæ is of frequent occurrence. Thickening of the walls of the fallopian tubes and fimbriae may give rise to extrauterine pregnancy. It has been estimated by writers upon the subject of pelvic diseases in the female that from 29% to 90% of all inflammation in the pelvis of women is due to gonorrhea. Pus tubes and damaged ovaries frequently are the underlying basis of abdominal operations on women. Gonorrheal en-

dometritis, mesometritis, and perimetritis often give rise to miscarriage. The inflamed damaged womb is incapable of carrying the foetus to maturity.

The ultimate outcome of gonorrheal inflammation in other organs of the body is equally disastrous with that following the disease in the reproductive organs. When the gonococcus gets on the mucus membrane of the eye it sets up what is known as gonorrheal ophthalmia. Unless this is treated heroically from the start it results in blindness. The disease occurs most frequently in new-born infants and then is called "ophthalmia neonatorum". It is claimed by writers on the subject that from 10%–30% of all blindness is due to gonorrheal infection of the eyes at birth. Statistics in institutions for the blind place the percentage of blindness from gonorrheal ophthalmia at from 25 to 80. Infection of the eye in infants may take place through the use of sponges and washcloths by nurses who have the disease. It may take place in children and adults who have the disease in the reproductive organs by rubbing the eyes with contaminated fingers.

In serous membranes lining the chambers of the heart and the joints of the body the gonococcus may do irreparable injury. It is only when the microörganism penetrates the mucus membrane in large enough numbers to overcome the phagocytic power of the lymphatic system that it finds its way into the serous chambers. When once lodged there, unless destroyed by the serum which is native to these parts, it sets up a severe inflammation which cannot be easily checked. Gonorrheal endocarditis and gonorrheal arthritis, even when not fatal, leave their victims crippled for life, sometimes a life of such suffering that death would be preferable.

Sometimes, fortunately not often, the gonococcus passes through the lymphatic system into the blood in large enough numbers to set up what is called a gonococcic bacteraemia. When this occurs it manifests itself by violent illness which may eventuate in death or cripple the individual for life.

Ordinarily gonorrhea is contracted by sexual congress. Usually this is outside of the marriage bonds. It may be within those bonds when one or the other party has been unfaithful to the marriage vows. Most frequently it is the male who inflicts this atrocity upon his mate; but sometimes

it is the female. Gonorrhea in the male is of frequent occurrence. It has been estimated that 70% of the adult male population of the city of New York has or has had gonorrhea. Noeggerath stated before a committee of investigation that of every one thousand married men in the City of New York eight hundred have or have had gonorrhea. It is probable that the disease is equally prevalent in all large cities.

What has been called "gonorrhea insontium," so-called because it is contracted in some other way than by sexual contact, is by no means infrequent. It occurs most often in children between two and six years of age, but may occur in infants and young adults. In the female it is a vulvovaginitis, an inflammation of the external parts of the sexual apparatus and of the vagina. It may occur in the male, but is rare, and then is confined to the meatus urinarius and glans penis. It is conveyed by intimate personal contact, by use of sponges, wash-cloths and towels, and by various articles which can become contaminated in a household or institution. It sometimes becomes epidemic in institutions for children, and has to be guarded against in places where children live in common under the care of adults and in hospitals. An investigation of the homes of 1941 women with gonorrhea revealed the existence of 218 cases of gonorrheal vulvovaginitis. Fortunately the disease usually runs a mild course and issues in spontaneous recovery.

Syphilis is caused by the Spirochaeta pallida discovered and identified by Schaudinn and Hoffman in 1905. There is a large family of spirochetes in the microörganic world. They take the name from their spiral or corkscrew form. Harmless varieties of them occur in the mouths of what appear to be healthy people. Some kinds are found in abscesses in different parts of the body. The Spirochaeta pallida, whilst it looks like the others, has its own nature and habits of life. It alone can produce syphilis.

Unlike the gonococcus it grows in the tissues of the body and not on the outside of them. The entire body is protected on its outside by a layer of pavement epithelium. This layer is on the skin and on all mucus membranes. The gonococcus can grow on the outside if it has the proper moisture and temperature; the Spirochaeta pallida must get underneath

the pavement epithelium before it can get a foothold. The abrasion need not be more than a mere denudation of the pavement epithelium.

When the Spirochaeta pallida has been implanted, it multiplies rapidly at the point of entrance. Its multiplication and the accumulation of cells drawn to it to fight it off with the formation of cells for this same purpose at this point of entrance produces a hard point which is called a chancre. This enlarges and ulcerates. It may be so small and so devoid of annoying consequences that is is overlooked. Very soon some of the spirochetes are taken up by the lymphatic stream and carried into the glands which stand guard over the invaded area. The glands enlarge and become tender. This may be the first revelation of the presence of an enemy in the organism. When the invaded glands have been filled with spirochetes beyond their capacity to resist them and to hold them, the spirochetes pass on to the next protecting glands and then into the blood stream. Soon they manifest their presence in the body by changes in the skin, and in the mucus membrane of the throat. These come on between the sixth and ninth week and may continue to manifest themselves with intermission for years. Within these nine weeks the disease is amenable to treatment and the earlier the treatment is begun the more completely may the disease be eradicated.

Without treatment the spirochete gradually takes possession of the organism. One by one the tissues and organs of the body fall victims to it. The lymphatic glands break down into running sores; the hair of the body falls out; the periosteum over the shin bones becomes inflammed and painful; the bones and cartilages of the body lose their nutrition and decay; the nerves, especially those which form the special senses, as hearing, sight and smell, undergo changes; the tissues of the spinal chord and brain become affected; gummata form in different parts of the body and break down into abscesses or ulcers; internal organs of the body undergo degeneration; the brain undergoes a low grade of inflammation and softens. There is no end to the process except in death and that comes slowly and by inches.

Syphilographers usually divide syphilis into three stages and sometimes speak of a terminal stage which they also call

the fourth stage. The first stage is the chancre and the swelling of the local lymphatic glands. It lasts from six to nine weeks and has few symptoms. The second stage, sometimes called secondary syphilis, is the real beginning of the illness in the sense of sickness. It sets in with an eruption on the skin which varies in different individuals and may look so insignificant as to be recognizable only by an expert. Sore throat may come with it or follow close after. There is a slight enlargement and hardening of all the lymphatic glands throughout the body. The existence of these may escape observation. A sense of fatigue or a feeling of weakness, with slight headache, disturbed sleep and loss of appetite and shooting pains throughout the body may be the only noticeable symptoms. The hair falls out, usually in spots. There is so little fever that taking the temperature is not thought of. Skin eruptions come and go, each crop a little different, but as time goes on a little more enduring and annoying. From the roseolar form it goes to the papular, to the nodular and finally to the pustular. The nodular form when it heals, sometimes leaves white patches of skin behind. Ulcers form on the mucus membrane, especially on that of the mouth, nose and throat. The tongue is a favorite seat of ulcers. In the latter part of this stage low-grade inflammation may develop in the bones, eyes, nose and ears, in nerves and blood vessels, in internal organs and in the spinal chord and brain. The stage may last from three to nine years. Throughout the greater part of it the disease is contagious. Spirochetes are unusually plentiful in the ulcers of the mouth and nose and it is from these that new cases often are derived. Tatooing by persons with syphilitic ulcers in the mouth has given rise to small epidemics. The disease may still be cured in this stage by vigorous treatment.

The third stage of syphilis is the gradual advancement of those low-grade inflammations in the tissues and organs of the body which started in the latter part of the second stage. Indeed it is difficult to fix a place at which the second stage ends and the third begins. The skin lesions become open sores which do not yield to treatment. Bones break down and the outer shell sloughs off and comes out through the skin with an intermittent abscess which will not heal up. Cartilages

soften and come away as pus. The bridge of the nose may cave in and disfigure the face. Ulcers may eat away the epiglottis and the vocal chords, making it difficult to swallow and impossible to speak. Blindness may set in from inflammation of the eyeballs. The sense of smell is lost through destruction of tissues in the nose. Hard bodies in varying sizes, called gummata, form in the internal organs, the nerve tissue, the blood vessels, the spinal chord and the brain. At first these interfere with function; later on they break down into pus and destroy function. In the blood vessels an aneurism may result, eventuating ultimately in a fatal hemorrhage. An obscure illness starts in when they occur in an internal organ, which becomes progressively worse and usually terminates in death. When they form in the brain they give rise to a progressive softening and this on its way sets up degeneracy and insanity. They may end in progressive paralysis or in apoplexy. In the spinal chord they bring about tabes or spinal consumption with all the distressing symptoms which go with it, gradual loss of sight, loss of hearing, loss of locomotion, culminating in paralysis of the bladder and bowel and terminating in a distressing death. It is these terminal phases of the disease in the brain and spinal chord which sometimes are called the fourth stage.

A distressing feature of syphilis is its transmissibility from parent to offspring. It is one of the few diseases, perhaps the only one, which truly is hereditary. The germ theory of disease has upset our traditional ideas of heredity. It is hard to understand in the light of our knowledge of fecundation and embryogeny how a disease which is caused by an independent living entity can be transmitted from a diseased father through a healthy mother to offspring. Some recent investigators declare that even the Spirocheta pallida is not and cannot be thus transmitted. But there are clinical observers, of ability, honesty and experience who hold that syphilis is transmitted in this way. If it is, the microörganism must penetrate the spermatazoa and find protection until it can get nutrition and shelter in the fetus. It is certain that a child which is the product of a syphilitic father and a healthy mother may come into the world healthy and well developed and begin to manifest the ravages of the disease when it is a

few weeks or a few months old. It is likewise certain and most remarkable that the stigmata of the disease can be transmitted to offspring in the second, third and perhaps even the fourth generation.

The fetus of syphilitic parents frequently fails to mature. Greif of Leipzic claims that 75% of all abortions are due to syphilis. Morrow of New York puts the percentage at 42. Many of the fetuses which come to maturity and are born alive die within the first year. Morrow places the mortality of inherited syphilis at from 60–80%. All of this does not tell the whole story of devastation. The children of syphilitic parents when they do grow up into manhood and womanhood often are sterile, and when they do produce offspring the product may be defective and die in the womb. Truly syphilis is a devastator of mankind.

The three diseases which have just been described as having a bearing upon the marriage contract have been denominated venereal diseases by some and social diseases by others. Both terms are a little unfortunate from the health point of view. The word venereal is suggestive of sin and is taboo to clean minds; the word social is apologetic of what lies back of the disease. Undoubtedly these diseases usually are contracted in sin, but they also affect the pure, the innocent and the virtuous. Equally true is it that economic conditions of our day exercise a pernicious influence on social welfare by making the normal Christian relationship between a man and a woman in marriage difficult and consequently leading to practices conducive to the spread of these diseases. But neither venery nor social degeneracy is the cause of these diseases, but each is merely the most potent means of spreading them. Contraception, the modern curse of society, has become their strongest ally and more than anything else has enabled them to carry these diseases into the sacred precincts of wedded life and home. One must learn to think about these diseases and about the sins and the social conditions which spread them as independent entities and seek to deal with them from the standpoint of their actual causes rather than from that of their interdependence.

The extent to which these diseases have broken into domestic life from which they are supposed to be outlawed is appalling.

The report of a committee on the prophylaxis of venereal diseases in New York City declares that nearly 30% of all venereal diseases in women which come to the attention of physicians in private practice in that city are contracted from their husbands. Fournier, a French writer, claims that 5% of women with syphillis have been conjugally infected, and Morrow writes that in his service in the New York Hospital he found that 70% of the women with syphilis were infected by their husbands. Charles Gibbs, F.R.C.S., Surgeon of the Lock Hospitals in London, in his evidence given before a special committee on venereal diseases testified that at the Lock Hospitals more than half the women who came for treatment had been implanted by their husbands.

Since the discovery of the microörganisms which cause these diseases efforts to prevent the diseases have been made in all parts of the world. These efforts have been directed for the most part to the protection of women and children within the domain of wedded life, but also, although perhaps in a secondary way, to the protection of young men and young women who have not entered into the state of wedlock. Religion, medicine, law and government, together under the banner of philanthropy, and independently each in its own domain, have participated in what has been done. The results cannot be accurately assayed as yet, but apparently they are not good.. Taking the civilized world as a whole, the prevalency of the diseases has increased and the innocent victims of it in domestic life have grown more numerous. The world war is blamed for it. Many think that the measures which have been advocated and introduced for prevention have caused the increase.

Preventive effort has been educational, legislative, and administrative. Commissions and committees have been appointed the world over to study the subject, to devise ways and means of doing something, and to recommend legislation. Failure to distinguish between the cause of the disease and the sins and social dereliction which spread it has led to confusion and estoppel of success.

The evidence taken by a special committee, appointed by the National Council of Public Morals of England, on prevention of venereal diseases, and the report made by the com-

mittee, published by Williams and Norgate in 1921, give one a good idea of the difficulties in the way of common understanding of the subject and in agreeing upon a mode of procedure. The moral side of the problem is continuously in conflict with the physical side. The committee was made up of clergymen, Protestant, Catholic and Jewish, medical men, surgeons, physicians and health officers, lawyers and statesmen. The committee took the testimony of twenty-three witnesses, people in various walks of life, who had knowledge of how the disease is spread and experience in trying to prevent its spread. Of the witnesses, one was a Catholic priest, two were Protetsant ministers, two were lawyers, and the others were health officers, surgeons and newspaper people. There were women on the committee and among the witnesses.

The testimony taken showed fairly close agreement on two points and extensive disagreement on all others. It was the consensus of opinion of all that a continent life is consistent with perfect health except in very rare instances. All agreed that chastity is the only absolutely safe protection against contracting venereal diseases in the ordinary way. On the subjects of self-disinfection, disinfection at early treatment centres, the spread of knowledge about self-disinfection and disinfection at treatment centres, supply of drugs necessary for disinfection through chemists, instruction of the public by health authorities, the effect of such instruction on public morals, and the control of the disease in married life by compulsory certificates of health for a marriage license, there was wide disagreement among the witness in their testimonies and some disagreement between members of the commitee in their report.

The commitee in its report accepted the two recognized "methods of arresting the spread of infectious disease: (a) to prevent the conditions under which contagion occurs; and (b) to destroy by disinfection the infective organisms before they have penetrated the tissues of the body". It did not agree that the first method is feasible in venereal diseases, but conceded that it is the surest method. It gave half-hearted support to the second method, with some detail as to how it is to be carried out. It emphasized the moral appeal for chastity, but extended a life-line to the weak brother who could not

restrain himself. It recognized the moral difficulty in giving even implied protection to social irregularities by public instruction, disinfection centres, and drug supplies, and justified its action in recommending them on the moral obligation of preventing the spread of disease. It broke up into sections on the matter of requiring health certificates for marriage, the majority of the committee in opposition and a fair minority for it. Another, still smaller minority, dissented from approval of self-disinfection, disinfection centres and public education, and briefly expressed its views in the words that "we are of the opinion that the avoidance of promiscuous intercourse is the only certain and harmless way of preventing the spread of venereal diseases."

The trend of public thought on the prevention of these diseases as expressed by legislative action in the United States is to identify cases by registration in the health office through the practising physician; to make cases harmless as far as possible by intelligent direction of the attending physician and by forcible isolation of refractory individuals; and by enacting laws requiring certificates of freedom from venereal disease for a license to get married. In States in which such laws have been enacted the requirement of a certificate is only for the male. Registration practically has been a failure. The first enactment of a law making a certificate a requisite step for a marriage license was in Wisconsin in 1913. During this same year North Dakota and Oregon passed similar but less drastic laws. Alabama enacted a law modeled on the Wisconsin law in 1919 and Louisiana in 1924. There is reason to believe that all of the States will sooner or later have such laws. There has been strong opposition to legislation of this kind and some of the States which have had laws enacted have had difficulty in keeping them on their statute books and in enforcing them. Considerable effort has been made to make the laws apply to women also, but this has failed of accomplishment.

The great prevalence of these diseases and the dire far-reaching effects of them on human welfare, human happiness, even on civilization, make the prevention of them the paramount task of our age. How long will society be able to stand up under this burden of sin, crime and degeneration?

Self-disinfection, disinfection in central health stations, the spread of knowledge about these matters at treatment stations and education through health authorities, in themselves, are debasing influences. It is inconceivable how any one who has not yet lost all sense of decency can participate in them without a sense of shame and degradation. The things which one must do to avoid infection when one exposes oneself to contagion are so repulsive to one's finer feelings that self-respect would have to depart with the experience. And yet the advocates of this method of prevention would have us teach our boys and girls when they reach the age of puberty what to do and how to do it to escape infection. And the most perfect practice of it would not guarantee protection.

If the human family is to be saved from this threatening blight it must be accomplished through religion. No other force on earth can do it. The Catholic Church is well equipped for this task. In the school room and in sermon she can convey the knowledge which every one should have to escape the danger. In the confessional and pulpit she can give direction and strength to avoid and withstand the allurements in life which constitute the contagious environment of these diseases. In her discipline she can give protection to the innocent by barring the disease from the home through the sacrament of matrimony. In this the Church might well cooperate with the state and even anticipate the state where no legislation has yet been enacted. Without legislation by the Church the parish priest could accomplish much by instructing his people upon the subject during missions and at sodality meetings and by urging those who contemplate marriage to undergo examinations and mutually present certificates of health to each other's parents or guardians.

Whether the diseases which have been described, now that science has revealed them to us in their full horror, should be made an impediment to the Sacrament of Matrimony is a theological problem for theologians to discuss and the Church to solve. As a matter of plain common sense, it is a grave injustice to the innocent partner and an unforgivable crime to the forthcoming offspring for anyone afflicted with them to enter into a contract of marriage. They are an impediment in fact for everything for which marriage stands. Happy

wedded life is impossible where they exist. The discomfort, the suffering and the disgust which go with them, the heart-break which follows some of their consequences, and the burdens in expense and incapacity which they bring, may cause a life of martyrdom and often lead to divorce.

Instruction upon the subject of these diseases and their prevention should come to young people through sources in which the moral side is fully appreciated and adequately presented. As matters stand, the moral side of the problem practically is ignored and the physical side is presented in a way which strikes terror in the hearts of the innocent and clean of mind. Nowadays many young women are afraid to get married. The half knowledge which they get out of newspapers and novels and the unhappiness in married life among their acquaintances, the causes of which they do not understand but about which they are suspicious, deter them. They see the roses fade from the bride's cheeks and the laugh go out of her eyes, and now and then they hear of a woman, who, in the words of Neisser, "looked forward to the hour which was to be the termination of the pains of confinement to find it the beginning of a long period of suffering, of danger and perhaps of death". To cleanminded young women, the practice of giving a certificate of health preliminary to marriage would remove a strong inhibitory influence which now keeps them out of wedlock.

LAWRENCE F. FLICK.

Philadelphia, Pa.

THE YOUNG PRIEST'S DILEMMA.

II. The Roots of the Trouble.

THAT we, who have lost the controlling gifts with which God in His love deigned to grace our nature, should experience some trouble in making our daily meditation is hardly a matter for surprise. But it is not a little perplexing to find that there are priests who no longer take the trouble to meditate, whose daily program admits neither formal mental prayer nor any of its equivalents, in spite of the clear and emphatic teaching of all spiritual writers and of the living Church herself as expressed by Pius X and by the Code of

Canon Law on the importance and necessity of meditation in the life of a priest; in spite of the efficacy of this exercise toward the realizing of things invisible, those truths of faith by which the priest must live and which he must in turn preach to others; in spite of the incontestable fact that the habitual practice of mental prayer is the heart and soul of all vocal prayer, the indispensable means of living a life of union with God and the secret of success in priestly work. A survey of the main reasons alleged by these priests for giving up the practice of daily meditation should lead us to the very roots of the trouble with this important exercise and will perhaps suggest the remedy that must be applied.

I.

There are priests who plead lack of time. They are ready enough to admit *in abstracto* that meditation should have its place in the daily program of every priest, and that in seminaries, monasteries or other religious communities its absence would be wholly inexcusable; but they are quick to add that, in the midst of the many cares, the varied duties and unforeseen demands of the active parochial ministry, daily meditation becomes a practical impossibility. The step from irregularity to complete abandonment is almost insensibly made, the half-hearted efforts gradually cease and conscience is stilled by the opiate, "too busy".

Pius X, whose wide and varied experience in the ministry of souls had made him thoroughly familiar with every aspect of a busy priest's life, was well aware that "some priests neglect meditation because their time is entirely given up to their work for others," and he made short shrift of the excuse by answering that these men are "miserably deluded"; for priests who are not accustomed to converse with God cannot preach effectively or perform well the other duties of their calling.

Do we not all know either personally or by reputation some priests who combine with an extremely busy life perfect fidelity to daily meditation, in which they find the secret of their success? The late Father Price, the leader of the first group of Maryknoll missionaries in China, had spent the first twenty-five years of his priestly life in the mission fields of

North Carolina. He was in charge of an orphanage, attended several distant missions, was editor of the *Truth* magazine, and was left to his own devices to procure the material aid required to carry on his many-sided activities. And yet we know that he spent one hour every day in meditation, and that later, when the work grew even heavier, he added another period in the evening varying from one half hour to an hour. Examples could be multiplied almost indefinitely.

The truth of the matter is that we find time for meditation, as for all other important affairs, if we are really interested. Quite often indeed the excuse of "lack of time" is sincere enough, because the men who plead it have succeeded in making themselves believe it by shutting their eyes to what is frequently the real reason, "lack of interest". It is with meditation as with correspondence. We excuse neglect on the plea of "urgent duties, pressure of work"; but how seldom it is that the words read true or, for that matter, are written without some uncomfortable realization of their partial untruth. We should in most cases find it much more disconcerting to make the excuse viva voce, because we realize that our neglect was not due so much to scarcity of time or opportunity as to the fact that we allowed other things in which we were more interested to take up the time we might without any loss or sacrifice of duty have devoted to our correspondence.

Frankly, does not this fit the case of most priests who give lack of time as a reason for letting meditation slip out of their lives? Lack of interest engenders a sense of effort which becomes increasingly painful until at last one succumbs feebly before the "horror difficultatis". But as there are few things in which men take greater pride than in the reasonableness of their actions, a more plausible reason than the inherent difficulty of the act must be sought to save a tottering self-respect —"lack of time".

Let a priest simply recall to mind the admonition of Pius X on the necessity of meditation, let him realize that daily meditation does for the soul what food does for the body, that it is truly his daily manna, and he will experience little more trouble in finding place for this exercise of mind and heart than he does for the taking of his meals. Of course, every one is willing to concede that now and then, because of unfore-

seen developments, a day may be filled with important and urgent affairs which rule out the meditation, just as they may by rare exception interfere with regular meals and needed rest. But certainly the daily program of every priest can include a meditation in one form or other. It is mostly a matter of organizing one's life properly, of observing a certain hierarchy of duties and of devoting to each a proportionate amount of time. Even a cursory examination of the so-called busy day will reveal in almost every case that the meditation which was thought to have been crowded out was rather forestalled by such things as protracted and more or less idle conversations, uselessly prolonged reading, lingering beyond all reasonable measure with the favorite pipe or cigar, floundering about without method or definite purpose in the accomplishment of a set task. Apply the proper corrective, and without sacrificing any legitimate recreation, much less any duty of the ministry, sufficient time will be found for the exercise of mental prayer.

Nothing then that is truly worth while in the daily program need go by the board. But whatever it be that must be eliminated, it should not be the meditation. Seamen on a disabled ship may jettison much of the cargo, but they will not cast off rudder or propeller. When the Apostles found that their work was outgrowing their forces, they ordained deacons and committed to them a part of their labor. But two things they felt they could not delegate to others: "We will give ourselves continually to prayer, and to the ministry of the word." And ever since then, as history attests, apostolic men have taken this same view of their life's work. St. Francis Xavier, St. Francis de Sales, St. Vincent de Paul, the Sainted Curé of Ars, Cardinal Manning, Cardinal Vaughan, our own beloved Cardinal Gibbons—*pauci e pluribus*—all realized that their work would prosper only if supported by the power of prayer and meditation. They felt, as Father Faber so well puts it, "that no one has ever done much for God who has not been much alone with Him in prayer."

II.

Some priests have advanced as a reason for doing away with meditation not so much the lack of time as their inability to

meditate in the morning before Mass, the time for meditation which has become almost sacrosanct to spiritual writers. Older authors with hardly an exception do, it is true, urge the age-honored hour of early morning as the time for mental prayer, on the ground "that the mind is then fresher and the will more alert". We must confess however that in many cases the facts do not square with the theory. Whether it be because we of a latter day are constitutionally less sturdy than the generations which have preceded us, or because modern civilization with its more complex and intense way of living is correspondingly more taxing, the fact must be reckoned with that not a few priests are at this particular time of day far from their best either mentally or physically and are therefore less inclined to elevate their minds and hearts to God in prolonged meditation. Cardinal Bourne in his book on *Ecclesiastical Training* suggests a remedy for this trouble that may, as far as we can see, be applied by all who consider themselves in need of it. Such priests, he says, might do well to make a short preparation for Mass, consisting, for instance, in the recitation of prime and terce and some of the prayers of the missal, and reserve to the late afternoon or evening the exercise of mental prayer. The important thing after all is not when to meditate, but to meditate.

III.

"But I cannot meditate. For me it is nothing but profitless boredom; so, why waste the time?" Of all the reasons advanced by priests for dropping the practice of meditation perhaps none is heard more frequently than this one, or given with greater show of sincerity and conviction. And still it is of such priests that Pius X wrote: "We cannot but bitterly lament the conduct of those . . . who consider the time spent in meditation and prayer as lost." He calls this "a fatal blindness" productive of baneful results.

To make this objection to the practice of mental prayer is indeed to prove oneself blind both to what man is and to what meditation is. Neither Pius X nor any one else claims that meditation is for the average priest the time of supreme delights that it was and is for some of the saints, or that it can be produced by some sort of automatic device replacing the

element of human effort. As long as we are what we are, creatures of sense as well as of spirit, with unnumbered sense-images crowding in upon the mind through eye and ear, it is going to be a constant struggle to keep mind and heart for a considerable time above this maelstrom of distracting impressions. Some men seem to think that if they are to pray and meditate they should first enjoy the liberty of pure spirits. The fact is that God wants us to offer Him the homage of men, not of angels. Effort coupled at times with a crushing sense of failure (the latter producing or deepening the humility which makes the poor gift we have to offer acceptable to the All-High God) is the price we must pay to enter the service of our King. God demands good will and He rewards fidelity.

Here as elsewhere the most frequent cause of failure is the "horror difficultatis et labor certaminis." How many priests who offer the impossibility of making a meditation or the fruitlessness of the attempt as an excuse for giving it up, can say without a disquieting sense of guilt that they have done all they could or anything near all they could to assure success? But success must be won, and it can be won only by those who, realizing the value of daily meditation, grapple perseveringly with its difficulties until mental prayer becomes both easier and more fruitful.

There are some priests, it must be admitted, for whom meditation is practically impossible. The trouble however is not with meditation, but with these priests because they keep themselves unfit for it. We cannot be in meditation different from what we are out of it. The man who throughout the day keeps God out of his life and allows his mind and heart to be taken up with unpriestly, even if not sinful interests, is of course morally incapable of keeping that same mind and heart for any considerable time with God and spiritual things. The dissipated soul of such a priest positively cannot attune itself to the small still voice of Him who is not in the wind nor in the storm; and yet it is more important to hearken to that voice than to hear or see anything else whatsoever. "Hodie si vocem eius audieritis, nolite obdurare corda vestra."

It must be said moreover that some priests exaggerate the difficulties of meditation precisely because they are blind to what mental prayer really is. They say they cannot meditate,

and yet they are able without much effort and without the aid of books or methods to make a very profitable visit to the Blessed Sacrament, spending the time in fervent communion with their Divine Friend. We have here in all probability the main root of the trouble with meditation—a wrong or distorted idea concerning its true nature. Instead of regarding it as an intimate conversation with God which becomes simpler and freer as times goes on, these priests have led themselves or have been led by others into believing that it is necessarily and must ever remain a highly complex and closely locked series of considerations, examinations and resolutions, all of which must be worked out with rigorous logic and painful exactness by the use of some intricate method or plan.

Cardinal Bourne unhesitatingly gives this ill-conceived view of mental prayer as the first and foremost of the reasons which contribute to make its exercise unreasonably difficult and unattractive, and finally lead some priests to abandon it altogether. "Too much importance," he says, "has been placed by certain writers and preachers on over-precise and formal meditation, involving a considerable amount of mental effort and reflection, so that the pith and essence of prayer, so much better described by the French term *oraison*, have been obscured and almost destroyed. The memory and understanding have been unduly forced to action, while the heart and the will have been left inactive and without nourishment. So, many unable to bear the strain of this so-called meditation have finally and despairingly abandoned any attempt at mental prayer." [1]

Cardinal Mercier likewise regarded this as the root of the trouble with meditation, and he consequently devoted an entire conference to his seminarians to bringing out the contrast between the "sterility of purely mental meditation and the efficacy of true mental prayer, of intercouse with God." "Our daily meditation," he says, "is often represented as an exercise occupying a certain time set apart for it in our time-table, and as consisting in an intense concentration of thought upon some one religious subject, with the purpose of forming and proposing to the will one or more resolutions of amendment or of progress. . . . Meditation is . . . an exercise in which the

[1] *Ecclesiastical Training*, p. 104.

mind alone is absorbed in a sustained effort of reflection . . . the headwork in this case is considered the principal part . . . The narrow idea many priests conceive of their intercourse with God, has for themselves and their flocks the most deplorable consequences. Deplorable for themselves: for to set oneself day after day, either in meditation or in examination of conscience, face to face with one's own moral miseries is so irksome, so depressing, so fruitless a task! . . . This accounts for the sad story of many a priest. While at the Seminary he makes his meditation as part of the College discipline, the example of others helping him, together with the control of those in authority. The habit once acquired, he keeps to it for a while by the mere force of custom. . . . But little by little this mechanical exercise begins to lie heavily on him. . . . The time is not far off when the daily meditation, at first curtailed, then sometimes omitted, will end by being completely abandoned. . . . They may still open from time to time . . . some book of Meditation, . . . but this pious exercise is rather a spiritual reading of the thoughts of another than a serious effort of their own to commune with God . . . "

Now why is it that some priests labor under this baneful ignorance of the true nature of mental prayer? Is it because they have never been taught, or because they have never learned, or because they have forgotten? In tracing the roots of the trouble with meditation we wind up once more, as in so many other cases of shortcomings in priestly life, at the seminary; for, to know how to pray, and this means to know how to make and to love the daily exercise of mental prayer, is one of the essentials of priestly life from its very inception, and it must therefore be learned before priestly life actually begins. Keatinge in his excellent treatise, *The Priest, His Character and Work* (p. 40), makes a charge of which no properly organized seminary should have been guilty. "I am free to confess that never, in my twelve years of college life nor since, have I received any practical instructions how to make a meditation. It never seemed to occur to anybody to take me by the hand and teach me how to fulfil this duty, by all accounts of such moment." And Cardinal Bourne has this to say: "Serious, occasionally irreparable harm may be done if a boy or a young man on entering a seminary is left

without the immediate guidance from confessor or superior as to the way in which he is to spend the time allotted to meditation. If he is left to himself, to find out as best he can from books how to proceed, or merely told to prepare points overnight and think about them in the morning, he may easily drift into careless dreaming or profitless boredom, coming eventually to regard this part of his day as something useless and unreasonable. Whereas he should learn to make of it, with the Mass that usually follows, the most fruitful action of the day: an exercise that he looks forward to rather than fears, because he comes to understand the power which it gives him for every subsequent action of the day that is just beginning." [2]

All seminaries do indeed provide a set time for daily meditation—so much to their credit; but do they all provide the practical instructions on how to perform this exercise? And where such instructions are given, do all the students assimilate the lesson? They all spend in the chapel or prayer-hall the time prescribed for meditation, but their actions and reactions differ *toto coelo*. Some few are just physically present. Their eyes are heavy with sleep or their minds or imaginations carry them to distant scenes. Except by their physical attendance at a scheduled exercise they do not even make a pretence at meditating. Many more bring to this exercise a book of meditations which they read during the entire period. This is spiritual reading, but not mental prayer. There are others who really attempt to meditate and who set themselves grimly to the task. They make almost heroic efforts to pursue their way step by step, applying rigorously and slavishly some method or form which is to take them from introduction to conclusion. They go through what Keatinge so aptly calls "mental gymnastics". There is in the entire process no life, no spirit, no spontaneity. It is just a process and little else. Except for the good will, one finds it difficult even to suspect they are communing with their God. Of course, seminarians with few exceptions find it necessary in the beginning to learn however painfully the mechanism or structural work of mental prayer. But if before the time of

[2] Op. cit., p. 12.

their ordination they have not advanced beyond the beginners' stage, they are not likely to persevere in an exercise which stands out in their memory of seminary experiences as a hard and not very profitable task.

The seminary is therefore in duty bound to provide for the students not only the necessary time for the practice of meditation, but also the necessary instructions on how to proceed. Lectures on Dogma and Moral and allied ecclesiastical sciences are essential, most assuredly, and are indicated as such in the Code of Canon Law. If the Code speaks only of the necessity of daily meditation for a seminarian, common sense points out the necessity of training in meditation just as well as in things dogmatic and moral.

IV.

The first thing that must be taught and learned concerning the nature of mental prayer is that, while it is indeed a "setting-up" exercise spiritually, it is not mere gymnastics for mind and will, a mere exercise of our higher faculties. It is first and foremost an exercise of piety, a distinct form of prayer, or, what is perhaps more meaningful, a conversation with God consisting of very few and simple elements. There is, of course, to begin with, thought on some particular subject as a means of bringing home, of making real a given truth of faith, or of forming and deepening convictions either on the need of acquiring a certain virtue or of overcoming a besetting fault. If the convictions formed are to function in our spiritual life and not remain a matter of pure reasoning, they must be linked with our soul by self-examination. Thought must be turned from the outside to the inside, from the object to the subject, in order that we may take spiritual measurements and determine how much remains to be done to acquire or develop the virtue or to overcome the fault which has just been passed in review. But if this were the whole of mental prayer, it would be difficult to distinguish it from a purely mental operation or to discern in it the element of prayer. It would be mental indeed, but not prayer. Thought therefore which has prepared the mind must now give way to the action of the heart. Prayers of affection well up, acts by which we pay our duties to God and express to Him the senti-

ments of love, sorrow, gratitude, purpose of amendment, and so forth, which follow so naturally from the considerations and examinations that have gone before. Realizing that we are dealing with supernatural realities, that we are seeking gifts which far exceed our nature or its powers, we turn instinctively to prayers of petition as the only means of drawing into our souls the special fruit, a particular virtue for instance, which we hope to obtain through meditation. If we know even a little about the Divine economy, we understand that a miracle of grace working a sudden and complete transformation of the soul is not to be expected. Just as we cannot act in this matter without God, so God will not generally act without us. Particular resolutions represent and summarize the work that is still left to us in order that our meditation be carried to a successful and lasting result.

In the next place, seminarians must be taught the relative value of these five elements which enter into mental prayer, as well as the amount of time that should be devoted to them. The most excellent of these are clearly affections and petitions, because they are the means of uniting our will with the will of God. Still, beginners in mental prayer must naturally devote most of their time and attention to considerations and examinations because their first aim must be to form strong and lasting convictions on the necessity of acquiring virtue and uprooting vice. This they can accomplish only by a careful study of motives and a survey of their lives bearing on the subject of their meditation. The result should be a vivid realization of their present needs and a determination to begin the work of correction at once. Prayers of affection and petition in the form of colloquies occupy but a small part of their time. Gradually, as seminarians advance toward the priesthood, the entire process must be altered and the proportions reversed, until affections and petitions take up almost the entire period.

Lastly, seminarians must be taught that the various methods of meditating proposed by spiritual writers are simply so many different ways of combining and performing the five constituent parts of meditation: considerations, examinations, resolutions, affections, and petitions. Their differences are for the most part more apparent than real. Often it is only a

matter of terminology. What some for instance call considerations and examinations, others prefer to call the exercise of the mind, and what is styled by some affections, petitions and resolutions, is designated by others as the exercise of the will. At times the difference consists in the presentation and arrangement of materials and in the respective value or importance attached to the various acts which make up meditation. Some choose to put the emphasis on considerations and resolutions, whereas others stress affections and petitions. But in the last analysis, whether one follows the method of St. Ignatius or of St. Sulpice, or of St. Francis de Sales, or any other, will depend on extrinsic circumstances or personal tastes. The choice can hardly be looked upon as having vital importance, for any of the approved methods, if intelligently employed, can bring about the desired result.

There are however several things of real consequence in this matter of method, and it is essential that seminarians be made aware of them. However helpful the fully developed methods, such as those of St. Sulpice and St. Ignatius, may be to many, it is not always the better part of wisdom to demand of all beginners that they make immediate use of them. To ask one hitherto unfamiliar with the exercise of mental prayer to face without further introduction a method's complexity of acts with its bewildering divisions and subdivisions, is all too frequently to put on David the armor of Saul, to lay upon one a painful and unwieldy apparatus which will defeat the very purpose for which methods were devised. It would be highly advisable therefore to employ these traditional and time-honored methods in their simpler form, such as they were in fact in their beginning, such as we find in the text of the Spiritual Exercises, in Crasset's *Key to Meditation,* in the *Devout Life* of St. Francis de Sales, or in the summary given after the explanation of the larger method in the Sulpician *Manual of Piety.* Or again, beginners might be urged to use a book of meditations, to read a passage slowly, to stop and reflect on it, to apply it to their own lives by a careful examination of conscience, and finally to give themselves over to prayers of affection and petition and to the forming of particular resolutions.

Seminarians should be told to look upon methods of meditation much as we look upon the rules of grammar or rhetoric or logic, as something to be learned and used more or less mechanically for a time until it becomes a second nature. They are like the scaffolding which must be set up in order that the edifice come into being and which may have to be set up again to make some necessary repairs—cumbersome and uninteresting structures in themselves, but extremely useful on occasion. Cardinal Mercier says of these methods: "One must know, study and practise them, but it ought to be with them as with the rules of syntax or of the syllogism: one must know them well enough to put them into practice spontaneously without even thinking of them."

Finally, when seminarians feel themselves drawn to certain acts in preference to others, especially to acts of worship and petition, they should be admonished not to allow their methods to interfere, but to follow the God-given attraction, for it is a call to a higher and better form of prayer. From now on the heart takes a more active and dominant part in mental prayer. Mental operations consisting of considerations and examinations recede more and more into the background and yield their place of honor to acts of worship and petition. It becomes relatively easy to linger with one act or other. The seminarian has now passed from discursive meditation to affective mental prayer. We say designedly the seminarian, for this transition ought normally to take place before priestly ordination. Surely by that time he should have advanced definitely beyond the stage of beginners to that of the "proficientes", for whom affective prayer is the normal form of mental prayer. It is during this period of transition that the services of spiritual director or confessor can be of almost incalculable and lasting benefit. It is their serious duty to teach the student to make his daily mental prayer a real outpouring of his soul to God, an intimate heart-to-heart talk with Him. They must moreover explain that normally affections and petitions become less varied and less numerous, and that the highest degree of ordinary mental prayer, to which it is not rash for an earnest seminarian to aspire, is reached when this exercise becomes the prayer of simplicity, a prolonged loving gaze on God.

It can be gainsaid by no one that if every seminarian had been taught these lessons and had learned to carry them into practice before leaving the seminary, much of the trouble with meditation would have been precluded, and the number of priests who each day spend a certain amount of time in silent communion with their God and thus daily renew their spiritual energies, would be appreciably greater to-day than it actually is. Unhampered by binding rules and straitlaced methods, our priests would finally attain freedom in prayer hitherto deemed by them impossible to ordinary men of flesh and blood. Their lives would be noticeably transformed. Their work, their joys, their sorrows, their difficulties, their very temptations, instead of being so many obstacles to meditation, would supply abundant and fruitful matter for that daily meeting with the Master. In turn, these daily heart-to-heart talks with our Lord would keep alive throughout the day the sense of their union with Him; they would afford them a new and stronger light to help them solve their pressing problems, a joy in working for Christ hitherto undreamed of, a sense of abiding comfort in meeting the disappointments and sorrows of life, a strength that will never fail in the face of the personal sacrifices which must inevitably come into the lives of those who have been ordained to renew daily on the altar the Sacrifice of Christ. The priest who makes and loves his daily meditation feels throughout the day that he does not work alone, but in living partnership with the Master. Christ lives in him, is ever in his heart and on his lips. Christ works through him and fulfils in his ministry the promise He made to those who would keep close to Him: "He that abideth in me, the same beareth much fruit."

A. VIÉBAN, S.S.

Baltimore, Maryland.

THE BIRETTA IN LITURGY.

THE biretta may be defined as an ecclesiastical head-covering. Wapelhorst calls it the complement of the clerical cassock. Nainfa simply terms it an ecclesiastical cap. The biretta has never been classed among the sacred vestments, and the Congregation of Rites has explicitly declared that it is not a choral vestment.[1] Like most questions concerning the origin of costume, the history of the biretta is very complicated. Opinions differ. Some authors hold that the biretta originated from the *birrus* of the ancient Romans; others, on the contrary, trace its origin to the *pileolus*, popularly called the skullcap.

Pope Benedict XIV is the best authority for the former theory. In his opinion the ecclesiastical biretta originated directly from the Roman birrus. The birrus was simply a cape to which a hood or cowl was attached, and was used to cover the shoulders. Treating of the biretta in his work *De Sacrificio Missae*, Pope Benedict XIV quotes the opinion of Du Cange, who held that the term birrus referred in particular to the cloak, and that the name birettum, a diminutive of birrus, was used to designate the hood or that part of the garment which was thrown over the head.[2] Essentially, therefore, the biretta always implied a head-covering. Van der Stappen of modern times also favors the opinion of Benedict XIV and Du Cange.

The second theory is defended by Vertus. He traces the beginnings of the biretta to the well known skullcap or pileolus. In this form the biretta was merely a closely fitting cap. Utility fashioned it. During warm weather the hood or cowl was rather annoying, and to avoid this inconvenience, and yet provide some sort of head-covering, a soft cap was improvised. It was worn under the cowl and when occasion demanded the cowl was removed, leaving the cap to protect the head. Originally, then, the biretta was a simple cap, and was introduced from ordinary life into the church. Eventually the plain linen of which the cap was at first made was replaced by richer material; then by constant donning and doffing the

[1] D. 2877.

[2] *De Sacrificio Missae*, Lib. I, Cap. IX.

cap soon became indented by the fingers and convenience demanded that it be made with little peaks strengthened with paper to facilitate its use. Pope Benedict XIV in his work quoted above, denies this theory of Vertus. O'Brien in his *History of the Mass*, the *Ephemerides Liturgicae*, Bouvry, Thurston, S.J., and others defend it, although they admit that the biretta was ultimately derived from the birrus, but only indirectly.

In the early Church a head-covering was used only as necessity or convenience demanded. According to Pope Benedict XIV the amice was the only head-covering used in liturgical functions prior to the tenth century. It was then worn as the mendicant orders wear it at the present time. The first mention of the biretta can be traced to the middle of the tenth century. Among the official acts of John VII is found the record of the degradation of the Bishop of Cahors, about the year 956, where the deprivation of the biretta is mentioned. It must be borne in mind, however, that the biretta at that time and the centuries immediately following was not at all like the biretta of to-day. Nainfa in his learned work, *Costume of Prelates*, reminds us that Latin documents and rubrics usually call it the skullcap, pileolus, and at other times birettum. He would seem thus to argue that the biretta really originated from the pileolus or so-called skullcap. The form in which we have it to-day did not exist prior to the fifteenth century. Father Thurston, S.J., admits that the form of the biretta was everywhere modified during the sixteenth and seventeenth centuries. Likewise, in his opinion, there seems to be no conclusive reason to reject the identity of the old doctors' birettum with the present-day mortar-board, since both in great probability developed from the same original.[3]

According to Nainfa and Fortescue, the biretta in its present form may be defined as an ecclesiastical cap, square in form, having three horns or projections on top, with a tuft of silk attached where the three horns meet. The biretta here described is the Roman biretta. Some birettas have four horns or projections, but these *per se* are proper only to doctors and

[3] *Catholic Encyclopedia*, Vol. 2, "Biretta"; *Herder's Konversations Lexikon*, Vol. 1.

are not allowed in liturgical functions.[4] The four-horned biretta is also customary in many countries of Europe. Italy has the three-horned biretta, and for this reason it is called the Roman biretta. The Second Council of Baltimore prescribed the Roman biretta for the United States.[5]

The biretta varies in color and material. Nainfa directs that the biretta of priests and clerics in lower rank should be made of woolen material. Cardinals, bishops, and prelates have the privilege of using silk. As regards the color, red is reserved to cardinals; purple to patriarchs, primates, archbishops, and bishops; and black to all other ecclesiastics.[6] Prior to the time of Pope Leo XIII, only red and black birettas were used. In 1888 Pope Leo XIII granted to all patriarchs, primates, archbishops, and bishops the privilege of wearing a purple biretta.[7] Pope Pius X, in 1905, added another change by conceding to prothonotaries apostolic a black biretta with a red pompon: "gestare valent nigrum birettum floculo ornatum coloris rubini".[8] By the same decree other prelates may wear a black biretta with a purple pompon. Prelates "di mantellone", however, always wear the usual black biretta. To complete the matter concerning the form and material of the biretta, a word must be added regarding its lining. According to authors the dignity of the cleric determines the color. Scarlet red is proper for cardinals, green for bishops, crimson red for prelates "de matelleta", purple for prelates "di mantellone", and finally black for priests and all clerics of lower rank.[9]

The pope never uses a biretta. He has instead the sole privilege of wearing the so-called *camauro*, which is nothing more than a large and closely fitting cap. Made of red velvet bordered with ermine, it is practically the same in form as the original biretta.

The use of the biretta in liturgical functions is, after all, the most practical point in this discussion. To summarize

[4] Canon 1378; DD. 2877, 3873-5.
[5] Second Baltimore, No. 150.
[6] Nainfa, *Costume of Prelates* (1927 ed.), Chap. XII.
[7] Brief of Leo XIII, "Praeclaro Divinae Gratiae", 3 Feb., 1888.
[8] Motu Proprio of Pius X, "Inter Multiplices", 21 Feb., 1905.
[9] Nainfa, *Costume of Prelates*, Chap. XII.

the rubrics regulating its use a fourfold division of liturgical functions is convenient; namely, the Mass, the Office, Processions, General Functions. After the general rules are presented, each of these divisions will be treated separately and in detail.

I. General Rules.

A. The biretta is used:

1. By the celebrant or ministri parati in going to a sacred function and in returning.
2. By all who assist in choir, while seated, unless the Blessed Sacrament is exposed.
3. In processions without the Blessed Sacrament or Relic of the Holy Cross.
4. *Ad libitum*, while preaching, hearing confessions, and at the exorcisms at baptism.

B. The biretta is never used:

1. In functions *coram Sanctissimo*, except "in accessu et in recessu".[10]
2. In church (outside of sanctuary) except by the ministri parati when proceeding *processionaliter*.
3. In church or sanctuary outside of sacred functions.
4. While kneeling or standing (except in preaching and administering exorcisms at baptism).

C. Removal of the biretta:

1. The biretta should be removed at every prescribed inclination or single genuflexion, except when the celebrant carries the chalice to or from Mass.[11]
2. When one is in the act of rising or sitting, the biretta should be removed before rising and replaced after being seated.
3. When the biretta is removed while one is seated, it is held in the right hand and rests on the right knee.
4. The biretta is never rested on the chalice; but if it is necessary for the celebrant to remove the biretta while carrying the chalice to or from Mass, the biretta is held against the breast.

[10] DD. 1841, 3276-2; cf. footnote 15, below.

[11] DD. 1563-1, 2684-13.

5. If the celebrant, while seated on the scamnum, receives a reverence from the ministri or others, he should acknowledge the reverence by removing his biretta, if such custom is prevalent.[12]

D. Outside of liturgical functions the biretta is considered a part of the clerical garb and may always be worn with the cassock. In such use, of course, the ordinary norms of etiquette and social usage obtain.

II. The Mass.

A. The rubrics of the missal prescribe that the celebrant (and in solemn Mass also the deacon or the subdeacon) approaches the altar with covered head: "capite cooperto accedit ad altare".[13]

1. If the celebrant carries the chalice to the altar, as in all private Masses, then all genuflexions and inclinations which are prescribed in going to the altar are made with covered head; for example:

(a) In passing the high altar on which the Blessed Sacrament is not reserved the celebrant bows to the cross with covered head.

(b) If the Blessed Sacrament is reserved on the high altar the celebrant genuflects with covered head.

(c) In passing through sanctuary when clerics are assisting *in choro*, the celebrant bows with covered head to each part of the choir; or similarily, if the celebrant of a function at the high altar is seated at the scamnum, a reverence is made to him with covered head.

(d) In passing an important relic ("reliquia insignis") publicly exposed, the celebrant bows to the relic with covered head.

(e) In passing the altar of the Blessed Sacrament the celebrant genuflects with covered head.

(f) In passing a relic of the Holy Cross or of the Passion the celebrant genuflects on one knee

[12] D. 3434-V.

[13] Ritus Servandus Missae II, 1-5.

with covered head, if the relic is publicly exposed; if the relic is not publicly exposed, he bows with covered head.

(g) In passing an altar at which Mass is being celebrated, and it is the time between Consecration and Communion, the celebrant in passing genuflects with covered head. However, if one cannot tell immediately what part of the Mass is being celebrated, the genuflexion need not be made. Moreover, in view of the rubric of the missal prescribing that the priest should approach the altar with downcast eyes — "procedit autem oculis dimissis"—the above rubric can easily be made theoretical, excepting of course the actual time of Consecration which is to be announced by the little bell.[14]

(h) In passing an altar where Communion is being distributed, the celebrant first kneels on both knees, then removes biretta and bows in adoration. He replaces the biretta immediately, rises and proceeds.

(i) In passing before the Blessed Sacrament exposed in the ostensorium or ciborium, the celebrant genuflects on both knees, removes biretta, adores the Blessed Sacrament, replaces the biretta, rises, and continues without further reverence.

(j) In passing an altar during consecration, or where Benediction of the Blessed Sacrament is being imparted, or where the Blessed Sacrament is especially offered for the adoration of the people (for example, at the "Ecce Agnus Dei" at the distribution of Communion) or in meeting a priest carrying the Blessed Sacrament, the celebrant kneels on both knees, removes his biretta, adores, and remains kneeling until the Host, chalice or ostensorium has been replaced on the altar, or until the priest

[14] Ritus Servandus Missae II, 1; VIII, 6.

carrying the Blessed Sacrament has left the immediate presence of the celebrant in question. Then only the celebrant replaces the biretta, rises, and continues. Some authors hold that the biretta should not be replaced until the celebrant has left the sight of the altar where the Blessed Sacrament is exposed or offered for adoration.

(k) If the celebrant intends to offer Mass at an altar where the Blessed Sacrament is exposed, Wapelhorst says that the biretta should be removed as soon as the celebrant enters the presence of the Blessed Sacrament.[15] Martinucci and *Ephemerides Liturgicae*, however, hold that the biretta is removed immediately before the altar prior to the double genuflexion: " cum ad altare pervenerit, stans in plano caput detegit . . . genuflectit utroque genu ".[16]

2. If the celebrant does not carry the chalice when going to the altar, then the biretta is always removed before all genuflexions or bows and replaced afterward.

(a) In passing the Blessed Sacrament exposed, the celebrant removes the biretta as soon as he is able to see the Blessed Sacrament: " in conspectu altaris ", genuflects on both knees immediately before the Blessed Sacrament, and having adored rises, and if intending to go to another altar, proceeds with uncovered head until he has left the presence of the Blessed Sacrament: " postquam e conspectu Sacramenti se substraxerit ".[17]

(b) This same procedure is also followed in passing a priest distributing Holy Communion, or during Consecration in Mass.

[15] Wapelhorst (1925 ed.), No. 128; Wuest-Mullaney (1929 ed.), 345, No. 6; *Ephemerides Liturgicae*, 1918, p. 195.

[16] Martinucci, Lib. I, Tit. II, Cap. III, Art. II, No. 148; *Ephemerides Liturgicae*, 1918, p. 195.

[17] Gardellini in Comment. in Instr. Clem. VII, n. 12.

B. The missal permits the ministri of a solemn Mass to be seated during the singing of the Kyrie, Gloria, and Credo: "in missa solemni celebrans medius inter diaconum et subdiaconum sedere potest . . . cum cantantur Kyrie, Gloria, et Credo".[18] A decree of the Congregation of Rites[19] applies the same rubric to the *missa cantata*. Authors or decrees likewise comprise under this rubric the singing of the Gradual, Tract, and Sequence of the Mass.

According to all authors the biretta is worn by the major ministri and all assisting in choir if they are seated during these parts of the Mass. These same authorities, as well as several decrees of the Sacred Congregation of Rites, demand however that the biretta be removed as often as the rubrics prescribe an inclination.[20] Whenever a solemn Mass, or *missa cantata* is sung "coram Sanctissimo," the biretta is never used.[21] If the Mass is celebrated "coram Reliquia Sanctae Crucis" the biretta is used as usual.[22]

C. The missal finally prescribes the use of the biretta in returning to the sacristy after Mass: "facta reverentia, accepit birettum, . . . caput cooperit . . . eo modo quo venerat, redit in sacristiam".[23] Here the same rules apply as those for approaching the altar, given in II, A, 1 and 2 above.

III. The Office.

1. The use of the biretta during divine office is prescribed for the ministri parati only.[24]
2. All proceed to the choir (sanctuary) as at solemn Mass. The ministri parati or hebdomadarius wearing birettas, the others carrying them.
3. The biretta is worn whenever seated.

[18] Rubricae Generales Missalis, XVII, 6.
[19] D. 3026.
[20] DD. 2684-13, 3457-3.
[21] DD. 1841-1, 3276-2.
[22] D. 2722-2.
[23] Ritus Servandus Missae, XII, 6.
[24] DD. 3104-XI, 3746.

4. It is removed before standing or kneeling, and at the verse Gloria Patri after the psalms and in the responsorium, and at every prescribed inclination of the head, for example, the name of Jesus, Mary, and of the Saint of the office or commemoration.

IV. Processions.

1. The biretta is used in all processions in which the Blessed Sacrament or a relic of the Holy Cross is not carried.[25]
2. The ministri parati or celebrant wear it outside of the sanctuary, the others wear it outside of the church.
3. The cross-bearer, the acolytes, the masters of ceremonies, the canopy-bearers, and those who bear relics, statues, or images never use the biretta in procession.[26]
4. The biretta is never worn in processions with the Blessed Sacrament or relic of the Holy Cross.
5. The biretta is also worn by the ministri parati in "quasi processiones", namely, when going from one independent function to another, even if in the sanctuary; for example, while proceeding from the scamnum after a funeral Mass to the catafalque or bier for the absolution, but it is not worn during the absolution itself. Again it is worn on Holy Saturday, after the prophecies, while going to the baptismal font.[27]

V. General Functions.

1. The wearing of the biretta is never prescribed in the administration of the sacraments. It is the opinion of authors, however, that it should be worn in the Tribunal of Penance, at least during the absolution, as a sign of judicial power.[28] Strictly, however, it should not be worn during the prayers "Misereatur" and "Passio Domini". Authors likewise suggest the wearing of the biretta during the exorcisms in the administration of baptism for the same reason. The ritual, however, is entirely silent on this matter.

[25] D. 1841.

[26] DD. 1849, 1352, 1043, 1841-1.

[27] Martinucci, Lib. II, Cap. VI, Art. XVI, No. 67; Callewaert, *Caeremoniale* (1928 ed.), No. 27.

[28] Wapelhorst, No. 43-3c; Callewaert, No. 27; De Herdt, No. 172-3.

2. The biretta may be worn while preaching.[29] It is not put on until after the opening text of the sermon. During the sermon proper it is removed at the mention of the sacred names of Jesus, Mary, and the Saint of the feast. If the sermon is given "coram Sanctissimo", although the prescribed veil is placed before the Blessed Sacrament, the biretta is forbidden.[30] Those in choir during the sermon follow the rules given for the preacher in the use of the biretta.
3. Those who assist in choir wear the biretta during the distribution of candles, ashes and palms.[31]

R. F. GROTENRATH, C.PP.S.

Carthagena, Ohio.

[29] Wapelhorst, No. 43-3c; Callewaert, No. 27; Martinucci, Lib. I, Tit. II, Cap. VI, No. 5.

[30] D. 2769-2.

[31] D. 2184-1.

Analecta

SACRA POENITENTIARIA APOSTOLICA.

(OFFICIUM DE INDULGENTIIS)

DECLARATIO CIRCA INDULGENTIAM "TOTIES QUOTIES" CRUCIFIXIS ADNEXAM.

Etsi iam alias, decreto Sancti Officii die 10 Iunii 1914 lato et in solita subsequenti audientia a Ssmo Domino Nostro probato et confirmato, expresse declaratum fuerit quo sensu intelligenda sit facultas benedicendi Crucifixos ad adnectendam eisdem Indulgentiam, quam dicunt, *toties quoties*; constat tamen ex certis fontibus non deesse sacerdotes, hac facultate auctos, qui talem benedictionem impertiri praesumant cum effectu ut omnes et singuli fideles Indulgentiam plenariam, ceteris paribus, consequantur, *toties quoties* Crucifixos ita a se benedictos deosculati fuerint.

Timens ne forte, decursu temporis vel etiam ex peculiari aliqua, quam nonnulli iactitant, concessione, decreto Sancti Officii quidquam derogatum sit, infrascriptus Cardinalis Poenitentiarius Maior, in audientia die 21 currentis mensis sibi impertita, ipsum Sanctissimum Dominum Nostrum ad rem directe consuluit; qui respondere dignatus est mentem Suam esse supra memoratam Sancti Officii declarationem in pleno suo robore ac vigore permanere debere quod ad omnes et singulas huiusmodi concessiones post eam quomodolibet elargitis, sive per tramitem cuiusvis Officii Sanctae Sedis sive etiam

ab ipsomet Summo Pontifice personaliter et vivae vocis oraculo; atque insimul praefatam declarationem in Commentario officiali *Acta Apostolicae Sedis* denuo evulgari mandavit.

Eadem ita se habet: " Facultas benedicendi Crucifixos cum Indulgentiae plenariae applicatione, *toties quoties* nuncupatae, sive personaliter a Summo Pontifice, sive quomodocumque ab Apostolica Sede, per tramitem cuiuslibet Officii vel personae obtenta, ita et non aliter est intelligenda, ut quicumque christifidelis, in articulo mortis constitutus, aliquem ex huiusmodi Crucifixis benedictis, etiamsi illi non pertineat, osculatus fuerit vel quomodocumque tetigerit, dummodo confessus ac sacra Communione refectus, vel, si id facere nequiverit, saltem contritus, Ssmum Iesu nomen ore, si potuerit, sin minus corde devote invocaverit, et mortem, tamquam peccati stipendium, de manu Domini patienter susceperit, plenariam Indulgentiam acquirere valeat. Contrariis quibuscumque non obstantibus ".

Datum Romae, e Sacra Poenitentiaria Apostolica, die 23 Iunii 1929.

L. Card. Lauri, *Poenitentiarius Maior.*

L. * S.

I. Teodori, *S. P. Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

28 February, 1929: The Right Rev. Peter Emmanuel Amigo, Bishop of the Diocese of Southwark, Assistant at the Pontifical Throne.

15 May: Monsignor Felix D. McCarthy, of the Diocese of Harbor Grace, Newfoundland, Protonotary Apostolic *ad instar participantium.*

Mr. George Brindivele and Dr. John McAneny, of the Diocese of Altoona, Knights of the Order of St. Gregory the Great, civil class.

17 May: Monsignors James P. Saas, Peter Fox, Hugh M. O'Neil and Bernard Conley, of the Diocese of Altoona, Domestic Prelates of His Holiness.

22 May: Monsignors Benedict J. Donada and John C. Dubourgel, of the Diocese of Corpus Christi, Privy Chamberlains Supernumerary of His Holiness.

23 May: Monsignors John S. O'Connor and Vitus Graffeo, of the Diocese of Dallas, Privy Chamberlains Supernumerary of His Holiness.

28 May: Monsignor Joseph Paul Solignac, of the Archdiocese of New Orleans, Domestic Prelate of His Holiness.

31 May: Mr. John Edward Palmer, of the Diocese of Sherbrooke, Commander of the Order of St. Gregory the Great, civil class.

3 June: Monsignor Michael John Lavelle, of the Archdiocese of New York, Protonotary Apostolic *ad instar participantium.*

5 June: Mr. Peter O'Donnel, of the Archdiocese of Cardiff, Knight of the Order of St. Sylvester, Pope.

12 June: Mr. George Shanks, of the Diocese of Southwark, Honorary Chamberlain of the Sword and Cape Supernumerary of His Holiness.

13 June: Monsignor Francis Cronin, of the Diocese of Aberdeen, Domestic Prelate of His Holiness.

16 June: Monsignor George N. Habig, of the Diocese of Cleveland, Privy Chamberlain Supernumerary of His Holiness.

2 July: Mr. Martin Carmody, of the Diocese of Grand Rapids, the Grand Cross of the Order of St. Gregory the Great, civil class.

4 July: Mr. John McCormack, of the Diocese of Kildare and Leighlin, Privy Chamberlain of the Sword and Cape Supernumerary of His Holiness.

18 July: Monsignors M. C. Fitzgerald and William L. Mulloney, of the Diocese of Sioux Falls, Domestic Prelates of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED PENITENTIARY APOSTOLIC announces that the indulgence *toties quoties* attached to crucifixes may be gained by only one person, *in articulo mortis*.

ROMAN CURIA publishes official list of recent pontifical appointments.

MARYKNOLL MISSION LETTERS.

GIFTS OF THE WEST TO THE ORIENT.

The missioner whose heart is not brimming over with thankfulness is not worthy of the name. Dairen is a port of entry for many missioners into the hinterland of Manchuria, Mongolia, and so forth. The Dairen appointee has an opportunity to study missioners such as comes to but few persons. Dairen is also a point of departure for missioners on furlough. Taking it all in all, if the Dairen appointee doesn't know missioners eventually, he must be thick-skulled beyond redemption.

Speaking of folks brimming over with thanks, reminds me of the two missioners who came through here about a fortnight ago, bound for Europe and good medical aid. They were as happy as any two children I ever saw. Both had had a little encounter with bandits. Bandits are tough customers anywhere; here they show up in boldest color. The customers these two men had had to deal with—well, I'd like to unleash—but you wouldn't believe me if I did. Ripping persons open with bayonets was a pastime with those bandits—betting on the results of the operations was only a further refinement of their surgery, practised mainly on women. These two men,

Belgian Scheut Fathers, were the embodiment of happiness—simply because they were alive. They had been so cruelly beaten and tortured to such an extent while in captivity that, when a relief squad of soldiers came and commenced firing on their captors, they prayed that the bullets might hit themselves.

Then there is the Belgian nobleman, a count, or something, who was returning home after nearly twenty years in the Chinese hinterland, during most of which time he had not seen a railway train. In fact, his only vision of "civilized life" was the occasional apparitions of the ubiquitous Standard Oil tin. Talk of Solomon in all his glory! You've never seen a lily of the field dressed as he was! He was to travel on the Trans-Siberian—on which any person in ecclesiastical garb is "unwelcome", in capital letters. This gentleman was in civilian dress for the first time since youth—I presume. He looked that way to me, at any rate. He had had his beard shaved off to prevent anyone from mistaking him for a Russian. Mistake number one—what can a person do with his hands if he has no beard to stroke? As for his dress? Well, I'm not easily surprised at any style of dress anymore. I've seen grocery boys in a union suit and coat, riding a bicycle unconcernedly as though theirs was the world's standard apparel. In these port cities of the Orient, garters and socks are not infrequently worn outside the trousers; and my sensibilities are now proof against such sights. The human form divine—clothed, or nearly as God made it, full dress in the morning, any other anomaly, monstrosity, or abnormality—has been seen too often to make it worth further mention. But I must confess, I found this Reverend Count startling in his attire. Here was something worth while in the way of dress. A white straw hat, too small for the wearer, a collar and tie that were likewise misfits, a white summer suit that was once new and the latest style—the whole enclosed a little man as happy as any lark that ever carolled the joy of life—because he was going home to the old mother who wouldn't know him anymore. My thoughts journey to Europe and the staid little old Countess, who would discount the garb and see in this quaintly clad gentleman of another day only her long-absent boy, the joy of her life, the consecrated Priest and Missioner, her offering to God restored once again to gladden her heart before the eternal Te Deum in Heaven.

Then there are the bishops, old or middle-aged, portly or spare, hardened campaigners they, of thirty, forty, or fifty years on the missions. Proof against surprises, cool under any circumstances, hard-headed, tender-hearted, inured to hardships, considerate of their men without exception. Joy or sorrow, heat or cold, poverty or affluence would find them impervious to any enthusiasm or sorrow, where self alone is concerned. For their Priests, or Christians? Ah! that is different! I have yet to meet a missioner who is not convinced the people for whom he is working are the finest in the world. Faults? Yes, some. He may even betray himself into what appear damaging admissions. But let an outsider—a man working for another people—allude to even a slight defect, then be careful, watch the momentary glint of impending doom mirrored in his eyes. Like the patriarch Abraham of old, they have heard God's voice, "Go forth out of thy country, and from thy kindred, and out of thy father's house and come into the land which I shall shew thee." They are here part and parcel of their adopted people, in dress, in manner of life, yes, even in sympathy—if not in thought.

Spring and summer on the missions, as everywhere else, bring joys of a special nature. Then the new recruits come into the field, Benedictines, sure with the sureness of thirteen hundred years of experience in molding civilizations out of the wreckage of human society; Jesuits, with discipline apparent in every movement of the body or word from their lips; Franciscans, followers of the Troubadour of God, Francis of Assisi, whom Harnack loved to call "the most lovable of all the saints"; Dominicans, fervent and fiery; Passionists, self-contained and inured to sacrifice.

There are the nuns too, the fairest flower of Occidental civilization, women of education and refinement, fit more for a cloister, seemingly, then for this chaos and welter of passion which is China to-day. Yet, see them a year hence, stumbling along in a strange language, yet rendering the same services of charity, shedding about themselves the same radiance of holiness, influencing hearts more by example than by precept, as in their own more congenial sphere at home. Fair flowers transplanted, yet losing none of their fragrance; if anything, showing to better effect by contrast with their surroundings—like other Marys, blessed among women.

One cannot help but speculate at times as to the relative value of various so-called contributions which the Occident is making, or is supposed to be making, to the Orient. Dairen is as good a test laboratory as any I know. This city has been called the "Miracle of the Orient". If there is anything scientific or modern in the West, we have it—never mind the cost. Street-cars? New York can boast no better. Busses? London is backed off the map. Railways? The "Twentieth Century Limited" is not more carefully equipped. Schools, colleges, laboratories, libraries, museums, elbow one another out of the picture. Underneath it all is the same age-old heart of the East. Dairen is superstition's stamping-ground. Some Occidentals call it quaint; others call it mystic. Call it what you please, only wait to see how it operates, before attempting to transplant it.

The wife of a foreign business man here was expecting a child. Accidentally, labor commenced prematurely at midnight. The poor husband called the best specialist in town—an Oriental. He called him three times, and eventually was rewarded with: "You are disturbing my sleep". He did get some quack to assist his wife finally. What about medical ethics, you say? Medical ethics were created by Christianity. Here, the almighty dollar rules—or caste, or face. Remove charity from the world, and then put in what you please—it's Hell you've created. Most of the trouble-makers in the East to-day are just a bit more clever than you or I, and about as well educated. Give them machine-guns instead of sticks, where is the advantage?

What the East needs is a new heart: the head will follow. These people were artists when our forefathers traveled in hordes. Dress them in fine clothes, give them autos, flying machines, money, anything you please — unless the heart changes, unless discipline is introduced, unless God rules, you only create chaos worse confounded. Chang-hsueliang, the new Machurian Commander-in-Chief, belongs to the new school in China. The Yang Yuting shooting affair puts him in a class with ancient China. Japan has the finest school system to be found anywhere. Communism finds its students a most exquisite breeding-ground.

Confucianism, Buddhism, Shinto? As worn-out as an old sock. Confucius "doted on ceremonies and excelled in a knowledge of the rites". He "preached everywhere a return to ancient customs". He definitely set the face of China, Korea, and Japan toward the past, and even now these countries see the world largely only through his medium. The spirit of the times is against him, however. Japan is to-day a commercial nation, with interests abroad too vital to allow her to exist for herself alone, shut off from the outside world. She has become international-minded. In proportion as this spirit increases, Confucius is doomed.

Buddhism is the guardian of Japan's dead. Time and again, I have received the same answer upon inquiry as to what hold Buddhism has on Japan. "Practically none, except that when a Japanese dies his people are hard put to it to provide a funeral service." Young people have told me repeatedly, "I don't like to go to the temple; for me, it has only associations with the dead." Certain of the Buddhist sects, it is true, are doing their utmost to modernize and to advance their system. To me, a rank outsider, it seems they have made a fatal blunder in patterning their reforms too closely on certain forms of Christianity, thereby making Buddhism a divine system—which is a greater claim than any human agency can substantiate. Buddha was a man only, and that is the greatest limitation that can be put upon the system which bears his name. A Russian, of good family before the Revolution, now only one of the far-blown splinters of the explosion, discussed Buddhism with a certain Bonze, Wakamoto. The Russian finally said: "Your Buddhism is all right, but it acknowledges no Creator." "That is true", replied the Bonze, "but then, in present-day society, Buddhism is better than nothing."

Modern Shinto is being pushed energetically in Japan at the present time. It teaches the origin of the Imperial Family from Amaterasu to Mikami, the Sun-goddess, divine ancestress. Loyalty to Emperor and country are cardinal tents. That system, too, has its decided limitations. Japanese are too well educated nowadays to swallow assumptions whole. As a nationalistic system, Shinto might be pressed into service; but in an internationally-minded country, such as Japan

is becoming more and more, how does Shinto fit into the scheme? How do other rulers fit into the picture? Under the Japanese ruler? Such a state of mind is dangerous in modern society.

That Japan needs religion, recognizes the need, and is desirous of filling it is apparent. No nation is basically more conscious of its religious needs, none more sadly bereft. Religiously, Japan is completely at sea, and knows it.

What is Christianity? Several obstacles lie in the way of Christianity in Japan; the principal one being sectarianism—the divided Christian message. "'Lo, here is Christ'—no, there." Japan likes certain things in most forms of Christianity, but she would like to obtain all the desirable features in one system.

She likes the Anglican stateliness of ritual and pomp. She does not like even formal allegiance to the English king, nominal head of Anglicanism. Still less does she like submission to England's parliament in matters of the soul.

The Russian Orthodox Church was an attractive form of Christianity to many Japanese. It suffered the same disabilities as Anglicanism until the Russo-Japanese War. After that, it ceased to count too seriously. Since the Revolution in Russia, it counts still less. And so we run the gamut.

One form of Christianity is engaging the attention of very many these days, and that is of a variety "Made in Japan". It is a sort of least common denominator conglomeration, for home consumption only. But then, that isn't any better than the other systems made in Japan for home consumption only. It is not international.

The day seems to have arrived for Catholics to do something. Japan needs them—badly. They must present their message to her in a learned, scholarly manner. They must have a complete program for the renewal of society, and they must set about their work seriously and fearlessly, in spite of obstacles. There our trained religious should show themselves in their true colors. That is steel worthy of their mettle.

So, to return to my starting-point—a missioner is one brimming over with thankfulness always—just now for the double reason that our personnel is coming over better equipped than

ever, and numerically stronger than ever. In the second place, no field was ever more ready than is the Orient now. That obstacles exist is self-evident. Under the conditions, those obstacles exist but to be conquered. The missionary heart, thank God, knows the joy of optimism.

LEOPOLD H. TIBESAR, A.F.M.

"FALLEN AWAYS" IN ALABAMA.

To the Editor, THE ECCLESIASTICAL REVIEW.

During the Lenten season of 1928, the Right Rev. Thomas J. Toolen, D.D., Bishop of Mobile, Alabama, sent letters to all the pastors under his jurisdiction, requiring them and their assistants to drop, as far as possible, all other parish activities during two specified weeks in Lent, and in the course of those two weeks to devote their efforts to a campaign among the "Fallen-Aways". The results obtained were so remarkable that this campaign has been made a fixed and prescribed part of Lenten work in the Diocese of Mobile. As the 1928 effort was more or less experimental, there were, unfortunately, no exact or uniform records kept. In 1929, however, a scheme was drawn up and report blanks were mailed to all pastors in the Diocese by Bishop Toolen, who wrote, in his letter of instructions, partly, as follows: "Last year during the holy season of Lent, we had a drive for fallen-away Catholics and the results were most satisfactory. Because of this, we have set aside the time from March 3 to March 17 for a similar drive this year. We might call it intensive work for the Preservation of our Holy Faith. The people, and particularly the children, are to be asked to offer their prayers and Communions for the success of this work. Prayers should be said after each public service and a memento made in the daily Mass that God may bless our labors. Making converts is good, but holding on to our Catholic people and stopping the enormous leakage is better. A great deal of our loss can be attributed to ourselves. We do not follow up our people and keep in touch with them as we should. We have lost sight of the value of even one soul in the sight of God. To this end an annual census, to be taken up by the priests themselves, is also hereby ordered. A report blank for the drive is enclosed and it must be returned to me by March 24."

When the returns were complete they were tabulated and the outcome was so impressive that the publication of it must prove of deep interest to your readers.

COMPILED REPORT OF THE MISSIONARY WORK DONE IN THE DIFFERENT PARISHES OF THE DIOCESE OF MOBILE DURING DRIVE FOR THE PRESERVATION OF OUR HOLY FAITH.

Number of families visited	1038
Number in above families visited	3024
Number of Baptisms	126
Confessions: Years since last Confession (1-47 yrs.)	477
Death-bed conversions	3
Number of Communions	460
Number of marriages validated	36
Number of dispensations received	29
Number of adults under instructions	53
Number of children under instructions	109
Number of children who go to other churches	90
Number who promise to return to their duties	158
Number who refuse or cannot return to their duties	74

Years away from the Sacraments and numbers.

1 year	11	16 years	2
2 years	20	17 years	4
3 years	9	20 years	1
4 years	5	21 years	1
5 years	8	22 years	3
6 years	5	23 years	2
7 years	12	25 years	4
8 years	15	27 years	1
9 years	2	30 years	2
10 years	12	31 years	1
12 years	4	42 years	1
13 years	4	44 years	1
15 years	11	45 years	1
		47 years	1

While those figures speak for themselves, it may be of additional interest to observe that the chief reason assigned by pastors and assistants for so much neglect of duty, or defection from the Faith, were mixed marriages and lack of personal contact with the priests in charge of the various parishes. Not having comparative statistics, one cannot judge as to how high or how low the percentage of indifference is. It is not, of course, claimed that *all* "fallen-aways" were reached in the drive. It is quite certain, nevertheless, that at least 75 per cent of them were approached, and on this basis of calculation it will be noted that in the Diocese of Mobile, out of a total of 12,000, which is the approximate number of Catholic families in the entire diocese, there were practically

1400 families in which there were one or more members either lost to the Faith or careless about the practice of it. The number of individuals in the families visited is given as 3042, and the average to a family would therefore be about 3. This is much lower than the general average of Catholic families in the diocese or elsewhere and it is explained by the fact that owing to mixed marriages the non-Catholic parents are very numerous and these are not included in the total of 3042. It must not be inferred, however, that the aggregate 3042 indicates that *all* these are not practical Catholics, as in it are comprised the good and the bad alike. Moreover, since the pastors have been instructed by the Right Rev. Bishop to pursue a "Follow-Up" visitation, the Compiled Report could be considerably augmented and strengthened by later returns, and for this reason the drive in 1930 and in other years will be most probably made more extensive as to time, so as to afford pastors and assistants wider opportunities to prosecute more zealously still the continuance of a work which has done incalculable good for souls.

T. J. E.

PARTICIPATION IN THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was deeply interested in the remarks by "Father Joe" in your July number on "Participation in the Mass, by Using the Words of the Mass." Knowing the geniality of "Father Joe" and his general interest in the liturgy, I have no intention of taking some of his statements too seriously or of crossing swords with him—there are too many things on which we are in full agreement. But we do differ on what *Orate Fratres* says or does not say on the subject.

In this regard, I shall content myself with pointing out one instance. On pages 85 and 86 "Father Joe" quotes a number of sentences from *Orate Fratres* and then asks the following question: "Do the premises given in this quotation justify the conclusion that it is the intention of the prayers of the Mass that the people join at least in mind, in *all* the prayers of the priest?" The conclusion implied in the wording of this question is itself not warranted, for the *all* in "Father Joe's" statement was not only italicized by him but *inserted* by him.

However, I am more interested in bringing two points before the readers of THE ECCLESIASTICAL REVIEW, who may have read the remarks of "Father Joe" without knowing what stand to take in regard to them. One of these arises from a sentence in the lengthy quotation from Grimaud on page 84. The sentence reads: "One thing to be considered seriously is that the purpose of the Holy Ecclesiastical Offices is not to instruct or to teach those who recite them or who hear them."

Over against this assertion I should like to quote the following sentences of our Holy Father, Pius XI:

"For the people are better instructed in the truths of faith by the annual celebration of our sacred mysteries than by even the weightiest pronouncements of the teaching of the Church." (Encyclical Letter on the Feast of the Kingship of Our Lord Jesus Christ.)

"Let us highly esteem the sacred liturgy, which makes clear and demonstrates Catholic truth in such an excellent manner . . ." (From a letter to the Archbishop of Braga, "given at Rome in St. Peter's, 21 June, 1928, the seventh year of our pontificate".)

My other point regards the question of whether the use of the very prayers of the Mass is to be recommended to the faithful. "Father Joe" seems to be quite averse to giving the people a vernacular text of these prayers. On this point, I shall quote from a joint pastoral issued about Pentecost time, 1927, by the Bishops of Lombardy, Italy:

"In order to accustom the people to accompany the liturgy of the Mass with understanding and feeling, they should often assist at the Mass itself, with little booklets as aids (*richiami e illustrazioni*), reciting the most important prayers of the liturgy in the Italian language—in common, the parts that are not secret (the director in a loud voice, the others in a low voice), and each one reading for himself the secret parts."

By a curious coincidence, further authoritative answers to the issues raised by "Father Joe" can be found in the excerpts quoted on pages 25 and 26 of the same July REVIEW. They are from the official *Acta* of the national Belgian Council held at Malines in 1920, which were approved by the Holy See.

One other point may be worth mentioning. It is not entirely correct to say that the use of the vernacular prayers of

the Mass is in no way a "return to an approved practice of the Church in earlier times". What were the vernacular languages of primitive Christianity, and what were the liturgical languages?

VIRGIL MICHEL, O.S.B.

Collegeville, Minn.

SOME MEDIEVAL GLASS IN OUR AMERICAN CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father McCaffrey in his interesting article on "Stained Glass" in the August number of the REVIEW says: "When we can again have windows such as those of Le Mans, Poitiers, Canterbury, York, or the marvel of Chartres . . . we shall cease to yearn." But lovers of medieval glass need yearn no longer. If there is in this world to-day one of the minor arts that gives us great grounds for hope, it is the enchanting one of stained glass. The achievements in that field streak the east with silver and herald the dawn of a brighter day. There are to-day a large number of medieval stained glass windows in the United States that are not unworthy of being compared with any in Europe. In New York City, Boston, Wellesley, Worcester, Newton, Princeton, Bryn Athyn, Valley Forge, Washington, Mercersburg, Harrisburg, Pittsburgh, Cleveland, Detroit, St. Paul, St. Louis and elsewhere, there is an abundance of genuine medieval jewelled glass, and more of it is being made every day.

Some of the finest medieval jewelled glass is here in Pittsburgh, designed and made in this city, and most of it is in Catholic churches. Leaving other pastors to speak for their own glass, may I say a word about the windows now being installed in the Sacred Heart Church of Pittsburgh? In the opinion of those competent to speak, these windows mark a new high level in the noble art of medieval stained glass in this country.

Stained glass is one of the chief glories of Gothic architecture. Gothic itself is largely a study of light, the result of the desire of the master builders of the ages of faith to give more light to their structures as a symbolic tribute to Christ, the Light of the World. Not the least interesting thing about

the history of Gothic architecture on its constructional side is the constant increase we find in the spaces allotted to windows. In its later developments we find less and less solid masonry, there being scarcely anything but windows and buttresses, and our own beautiful Sacred Heart Church, Pittsburgh, is a striking evidence of this tendency in late Gothic.

The color scheme of the stained glass windows in the Sacred Heart Church has been carried out consistently and soberly, with calm and self-restraint. There is nothing theatrical, nothing secular, nor any bizarre combination. Instead of this we are teased out of thought by an exquisite grouping of gems producing a glow of solemn color, a mystic symbol of the Light of Christ escaping in floods from the Cross, with all the fire and energy, all the brilliancy, all the jewel-like appeal of the storied windows of the middle ages.

No imperial robe could exceed the splendor of these tiny bits of glass assembled in such masterly fashion, and no diamond merchant's tray could surpass the sparkle of these lancets running through the whole gamut of tones. With their gem-like coloring, twinkling with almost barbaric splendor, they are one of the crowning glories of the Pittsburgh edifice. Some of the colors are as rich and soft as those in a Persian rug; others shine out with tinted flame, while the heavy black lead lines, punctuating and dividing paragraphs of flame with lines of ink, present a continuous contrast that gives the windows an unaccustomed dignity and make the triple lancets seem like a rainbow dripping jewels.

There are cool and lustrous emerald greens, and lordly violets, and royal purples, and vivid sapphires, and deep oranges, and brilliant yellows, all of them princely in their tonal dignity. It would be difficult to rival the glory of these deep, rippling, virginal blues, or resist the bugle cry of the dancing blood-red rays, streaming from these magnificent medallions.

The new windows in the Sacred Heart Church rank with the great stained glass windows of the world, and they are among the very first of all the great windows in America. They make us feel that we have wandered back again into the long-forgotten centuries, and behold again the dusky hues and the blazing tones of the world's great symphony in

limpid blue at Sainte Chapelle at Paris, or the labyrinth of translucent jewels in the far-famed ambulatory at Chartres.

THOMAS F. COAKLEY.

Pittsburgh, Pa.

THE SIN OF CONTRACEPTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In THE ECCLESIASTICAL REVIEW for July, 1929, Fr. Henry Davis, S.J., writes: "The explicit, direct, and antecedent intention in the contraceptive act, as such, is to exercise the conjugal act in such a way that *conception cannot possibly issue.* There may, indeed, be other intentions present, but the frustration of the act, i. e. the depriving the act of all *possible* relation to conception, is absolutely a condition *sine qua non* of intercourse. It is only on condition that the act shall not subserve its primary, essential, and natural purpose that it is performed at all."

Dr. Cooper did not refer to the point, but it would seem to me that this definition of the intention necessary for contraception opens up a very large loophole through which great numbers of people might crawl.

For certain birth-control clinics tell us that some contraceptive measures are only about fifty per cent effective. Suppose, then, that Bertha and George use some such means with the "explicit, direct and antecedent intention", not of exercising the "conjugal act in such a way that conception cannot *possibly* issue", of "depriving the act of all *possible* relation to cenception", but merely of reducing the *probability* of conception by half. Would Bertha and George come under Fr. Davis's definition? And though they do not come under his definition, would they not still be practising contraception?

IAN.

INSTRUCTION OF NON-CATHOLICS BEFORE MARRIAGE.

Instruction before marriage for a non-Catholic, baptised or not baptised, is not of course required by a general law of the Church. It is a supposition, however, easily arrived at by the strict law that the non-Catholic must previously sign pledges or promises; otherwise there will be no dispensation

granted the Catholic to marry a non-Catholic. Canon 1061 § 1 of New Code leaves no room for doubt or discussion of that.

It would be unreasonable to expect the non-Catholic to sign promises to be made conscientiously, if he has no information concerning them. Besides, the priest asking for the dispensation could have no moral certitude that the pledges will be carried out, as number 3 of the same Canon demands. He could hardly accept the non-Catholic's assurance that he is willing to do anything asked unless he be told what it is he is to do.

If there is danger of perversion or loss of faith for the Catholic or the offspring, the marriage would be forbidden even by divine law. And in that case there would be no dispensation (Canon 1060). How could the priest be safe in his petition, except by instruction, even though he knows the parties and circumstances? If the non-Catholic is a fallen-away or a member of a forbidden society, though not connected with any sect or denomination, a Catholic is to be deterred from union with such a one; in fact the parish priest should not assist at a marriage of such a couple, save for grave reason and after having the decision of the Ordinary that the danger of perversion of the Catholic party is removed and the Catholic education of any children of the union is safeguarded. (Canon 1065 § 1.)

Can it be made clear that this instruction is dictated even by common sense? Surely no one should be asked to make a promise unless he knows what it is about. And instruction on the nature of the pledges, it would seem, is the simplest way of learning their meaning. After the explanation the non-Catholic is fully at liberty to consent or to refuse. If he refuse he cannot blame the Catholic Church for refusing permission to a Catholic to marry against conscience with danger of loss of faith. The Church would be a delinquent mother indeed to permit her child to make the experiment with no precautions.

The instruction removes any excuse of ignorance at the time of signing the pledges. That is not infrequently pretended. Further, the non-Catholic could justly blame Catholic authority from having deceived him prior to marriage, if he were left fully in ignorance or given only partial knowl-

edge of the promises. After receiving sufficient instruction, non-Catholics may feign sincerity, but that would not annul the pledges; or they may change their mind, which through the instructions they would know would not be permissible. It would be unjust to the Catholic party and cowardly. Church authorities would be deceived by outward pretence. The marriage would be valid. God alone reads minds and hearts.

The purpose of the instruction is not to convert the non-Catholic to the faith before dispensation to marry a Catholic is given. It would not even suffice for conversion. Hence the impression that instructions on the pledges necessarily implies conversion, should be removed. True, the Catholic should prudently exercise influence toward the non-Catholic's conversion (Canon 1062), principally by example and fidelity in married life.

It is to be noted that these instructions are not the same as those commonly called bridal instructions. These are mainly for marriages when both are Catholics. However, for mixed marriages these instructions on the pledges should not pass over the duties of conjugal life.

On the whole, the purpose of the instruction on the pledges is to safeguard the religious duties of the Catholic in marriage and the spiritual welfare of the progeny, and at the same time to afford the priest moral assurance enough for dispensation along with canonical reasons. Otherwise the dispensation would be null. The instructions are but means to an end. The request for dispensation in the Archdiocese of St. Louis must be accompanied by assurance that instructions have actually been given.

The Pledges.

In technical terms of the law the pledges are "cautiones" or guarantees. Why they are asked has been explained. They are not asked under oath. But they bind in honor and conscience.

The Catholic Church trusts the candor of the non-Catholic. There is no coercion. It is not a bilateral contract. In the mind of our ecclesiastical authorities these pledges are designed to remove any danger of loss of faith for the Catholic

and to provide for the welfare in spiritual matters of the children of the union. Eternal salvation is a prime concern for Catholics even in a mixed marriage.

The *first pledge* deals with the nature of marriage. It is monogamic — a union of one man and one woman; it is indissoluble. Only death of either party dissolves the bond.

When explaining these essential characteristics of marriage the priest should bear in mind the attitude on the subject peculiar to the non-Catholic to be instructed. Simultaneous, promiscuous affection and relations with other than husband or wife are not only sinful but incompatible with the very nature of Catholic marriage. Conjugal fidelity must be emphasized. Throughout, the instructor should remember that he is not offering a defence but an explanation of Catholic doctrine on marriage. He should be prepared, it is true, to answer difficulties, but his main purpose is to expound the law of marriage in the Church. Since the non-Catholic should know what the Catholic party believes on that subject, he should be told what the Church teaches.

If the non-Catholic refuses acquiescence, the priest cannot apply for dispensation. Not that he must be a convert to the faith in that matter, but that he agree not to molest the Catholic in her faith, nor attempt to pervert the conviction of the Catholic consort.

The *indissolubility* of Christian marriage must be stated even more clearly and emphatically. Here is an opportunity to make strong plea for the Catholic doctrine on divorce. Any expressed intention of dissolving the marriage at pleasure, for whatever reason, and marry another while the other party is living, even after the process of civil divorce, would nullify intended marriage in its very root.

The assent to indissolubility of a Catholic marriage is an indispensable requirement. Just how that essential quality is proved to the satisfaction of the non-Catholic is not of prime importance, but the doctrine must be unmistakably set forth. If the non-Catholic pledge himself to abide by the Catholic view, though he does not share it, there is reason for a dispensation. If he is not sincere in his promise, he would deceive the Catholic party in a serious matter. The damage he would do to the Catholic by a subsequent divorce and re-

marriage would be breach of promise and contrary to the natural law of honesty and justice. If he will not concede the right of the Catholic to ask the pledge and not give it, the priest cannot petition the Church authorities to permit the marriage. That holds good whether the non-Catholic is man or woman. The Catholic no less than the non-Catholic may need instruction on the indissolubility of Christian marriage, with the distinction that the Catholic must firmly believe and profess it. Failing that the marriage would be invalid.

The *second pledge* to be explained is "that in consideration of our marriage bond, we agree that the Catholic party shall be permitted the free exercise of religion according to the Roman Catholic Faith."

That exercise consists principally in prayer, attending Mass on Sundays and holidays of obligation and receiving the sacraments. Naturally, too, there can be no serious opposition to the observance of divine law, above all in marital relations, nor in church disciplinary laws.

While this pledge is not of the substance of Catholic marriage, its omission, however, would leave the Catholic in danger of loss of faith. And that precisely is to be safeguarded against. Canon 1060 of the new Code explicitly states, "if there is danger of perversion of the Catholic or of the offspring, that marriage would be forbidden even by divine law." And from that law and natural law the Church cannot and will not dispense. Indeed such a danger of a mixed marriage is the very reason why the Catholic Church urges bishops and pastors to deter the faithful from contracting mixed marriages. (Canon 1064, 1°.) The words "in consideration of our marriage bond" are indeed in favor of the Catholic, who however is thereby obliged to be faithful to the non-Catholic. Respect and honor due are not lessened because the other consort is a non-Catholic. St. Paul's exhortation obtains in mixed as well as in Catholic marriages: "Let every one of you in particular love his wife, and let the wife fear her husband" (Eph. 5 : 38).

The third pledge: "that all children, of either sex, born of this marriage, shall be baptized and educated in the Faith and according to the teachings of the Roman Catholic Church, even if the Catholic party should be taken away by death,"—is

probably the hardest of all. A frank, simple statement from the start, without extenuation, will prevent unpleasant misunderstanding. Diluting the fact will but confuse the non-Catholic in the end. Both the Catholic and non-Catholic should not be left in doubt in this matter. Truth will prevail. Just how the reasons should be developed for the non-Catholic; how the obligation should be impressed on the Catholic, with no compromising clause, depends on the prudence and tact of the instructor.

Here he must necessarily begin with the immediate purpose of marriage, which is the propagation of the human race. He will explain the sins of race suicide, of prevention by husband or wife, or of any collusion not to have children, which nullifies the contract at the root; or (C. 1092, 2°) of indulging sexual intercourse with rare results. That instruction is as necessary for the Catholic as for the non-Catholic.

It is as dangerous to suppose knowledge of these matters as it is to pass them over in silence, especially if the instructor has a reasonable doubt of the good will of either party. Ignorance is not bliss in this instance. The instructor would be culpable if he neglected to arouse conscience.

The difficulty of making clear to the non-Catholic the necessity of baptizing and educating the children, of both sexes, in the Catholic faith, even if the Catholic should be taken first by death, is probably the most trying in this matter of safeguarding the Catholic viewpoint, and of securing moral certainty required for valid dispensation. Tergiversation or blunt statement would alike be a mistake. The attitude of the non-Catholic should be studied. He may be religiously-minded or indifferently liberal. If the first, there will surely be reluctance to concede for children of both sexes; if the second, there will, in all probability, be a request to wait until such time as the children shall have come of age. In that situation it will be hard to secure assent sufficient for the pledge.

The non-Catholic is often of opinion that he is not at all considered, or that his feelings are disregarded. He believes his judgment in this matter is of no consequence, and in the end the respect of his children will be less for him than for the Catholic consort. How such an impression can be obviated depends much on the manner of instruction. If the non-

Catholic is a church-member, it must be insisted that it is a sacred duty to give the children not only some religion but to assign them to the visible Church founded by Christ Himself. Admittedly that is the Roman Catholic Church. The Protestant believes in an invisible church and surely the children are accorded their best right by being baptized in the Catholic faith. As for their education whilst being brought up in that faith, it certainly is a Christian education. They are trained in God's law and urged to honor father and mother, to "live honestly and soberly, and justly in this life, awaiting the coming of the great God and Saviour, Jesus Christ" (Titus 2:12-14). Neither will they suffer in their preparation for temporal pursuits by that education.

This attitude of the Protestant is not always a sequel of the fact of being baptized or non-baptized. The non-baptized is often more antagonistic than the baptized. Aversion, even hatred, of all religions, especially the Catholic religion, is, on account of religious indifference in this country, more general than is supposed. It is on the increase. Appeal to love for the Catholic party, to respect for his or her religious convictions, all others failing, will sometimes produce results. Pledges, being an obstacle to the union, are sometimes dealt with by the non-Catholic as he deals with any other obstacle in business. If only the bargain is struck, the resolution inwardly retained affords a loophole for future escape. There are of course cases of sincere and wholehearted acquiescence, which the Catholic party should strive by all means to strengthen by good example (Canon 1062). The main difficulty for the petitioner is always to secure the moral certainty required by Canon 1061 § 3.

The issue is not the same for the Catholic. With him it is strictly a question of conscience. He is forbidden under pain of grievious sin to risk the children's baptism and education in any other faith, or to consenting to wait until such time as they can decide for themselves. The non-Catholic's promise binds him in conscience, but there is no recourse in our civil courts if he fail or refuse to comply with his promise, though the evidence is in signed pledges. Unlike the Catholic party, it is no matter of faith for the non-Catholic party. The Protestant faith is justification by faith alone, and the non-

Catholic as a rule holds by that creed, and is not obliged to forgo that belief when he promises to have the children of both sexes baptized and educated in the Roman Catholic faith; in fact, he thereby gives them the advantage of coming into that belief and in addition into a higher quality of Christianity: of knowing the law of God and using the means of grace: sacraments and prayer. The non-Catholic would, by refusing, compel the Catholic to act against his conscience in a serious matter, while for him it would be a matter of expediency at most, if he consented. He is not put under oath. Hence frequently it is used as an excuse for not carrying out the pledges, especially by Lutherans and Evangelicals, that it was a sin to bind himself by an oath to what is wrong. It is as wrong for a Catholic to promise under oath what is wrong as it is for the Protestant. But there is no wrong implied for the non-Catholic, nor any done to children. Besides, it is strange for the non-Catholic to insist on tolerance in religious matters—for all except Catholics. The Catholic Church has surely proved its ability to give children a religious education in all centuries as well as in all countries. And just why the religious training of the children should be put off until such time as they are able to decide for themselves is no more apparent than that their secular training should be delayed for the same reason. The stressing of the doctrine of original sin—baptism the only means to remit that sin—hence the earlier the better—may not appeal to the non-Catholic, as he does not believe in original sin. But he may be brought to understand that an early religious training with baptism is a strong antidote against the consequences of original sin. His pride in the children may be stimulated by such a prospect in their behalf.

It will be readily seen from the foregoing that the Catholic Church is inexorable in the question of pledges, because of divine and ecclesiastical law (Can. 1060).

The last pledge, "that no marriage ceremony other than that to be performed by the Catholic priest shall take place," is easiest met by the assurance that no priest will marry them without a civil license. As the priest is acknowledged by our courts as a state official in this matter of matrimony, there is no reason why the non-Catholic should want to go to a

justice of the peace or other minister. This pledge therefore is not affected by § 3 of Canon 1063, admitting the civil ceremony in countries where the civil law requires it for civil effects, but is forbidden by § 1 and § 2 of the same Canon for the reason that a repetition or renewal of consent would be an admission of incomplete or invalid marriage by a priest. The non-Catholic's view of marriage both as a civil and a religious contract, is perfectly met by the ceremony in presence of the priest. The explanation given on the first pledge, on the nature of marriage as a contract, should sufficiently prepare the non-Catholic to sign this last pledge. The party comes to the priest to be married by him. As the non-Catholic does not believe in the sacramental character of the contract, it is indifferent to him who performs it, but for the Catholic it is simply no marriage unless it be officially witnessed by a priest (1094 Canon).

The non-Catholic may, after hearing these instructions on the pledges required for marriage to a Catholic, decide to break off the engagement. But it would be far better for the Catholic and non-Catholic to break off than to enter a life of misery and danger of loss of faith and soul.

Canon 1061 § 2 requires that these pledges be, as a rule, *signed in writing.* Diocesan statutes may in addition insist on written signatures accompanying the petition for dispensation, as it does for instance in the St. Louis diocese. The Ordinary may in exceptional cases grant a dispensation, but never without the *cautiones* provided in a manner to satisfy his conscience. They are a *conditio sine qua non.* The signing of the pledges in presence of the priest and two witnesses, who likewise affix their signatures, is only to attest the signature of non-Catholic and Catholic.

The instructor should remember that signed pledges are not canonical reasons for granting the dispensation. They are quite apart and different. The pledges may be properly signed, yet the dispensation may be invalid for other reasons. Hence, in addition, the priest must ask for canonical reasons for the marriage, and inquire above all whether the parties are free to marry (Canon 1020). If marriage has already been attempted by a Catholic and non-Catholic, the *cautiones* must still be had for a revalidation of that marriage. There

should be no advantage accruing from having attempted marriage against the law.

JOSEPH SELINGER.

Jefferson City, Missouri.

PASTOR'S DUTY REGARDING MARRIAGES CONTRACTED INVALIDLY ON ACCOUNT OF PRE-NUPTIAL AGREEMENTS.

Qu. The following perplexity is suggested by the case presented in your June issue, pages 635-639. A pastor finds in his parish a couple whose marriage is invalid on account of lack of matrimonial consent because the marriage took place after an agreement not to have any children: they must not live together unless they rectify the vitiated consent; and, if they are unwilling to do that, they cannot bring suit in the diocesan matrimonial court. What must the pastor advise?

Resp. Before replying to the above question we repeat what we stated in a previous article.[1]

Priests must not be hasty in asserting that pre-nuptial agreements to have no children, or at most only one or two, invalidate marriage entered into with such an understanding. Usually such an agreement is merely an intention to abuse the sacred rights of marriage, but does not restrict the mutual marital rights and therefore does not invalidate the matrimonial consent or the marriage.

But our inquirer has in mind cases where the pre-nuptial agreement is really intended to abridge the very right to the marriage act, so that it invalidates the consent and the marriage. What is a priest to do if such cases come to his notice? The answer will vary according to circumstances.

I. If the parties want to continue to live together, they will have to remove the restriction and renew their consent. This renewal of consent must be

(a) *public*, i. e. in the presence of a duly authorized priest and witnesses (though it might take place with the knowledge of the general public), if the fact was public that their previous matrimonial consent was vitiated by their pre-nuptial agreement, i. e. if it can be proved *in foro externo*. Cf. Canon

[1] "Pre-Nuptial Agreements", ECCLESIASTICAL REVIEW, October, 1928, pp. 403-408.

1135 § 1. This will be rare. More frequently the renewal of consent may take place.

(b) *privately*, i. e. without the presence of an authorized priest and witnesses, if the fact that they had made such a pre-nuptial agreement had been secret, i. e. could not be proved *in foro externo*. Cf. Canon 1135 § 2.

In either of these two cases, if an earnest and prudent confessor is successful in persuading the parties to give up their sinful practice, it will not be difficult to persuade them to renew their consent properly.

II. If the parties no longer want to live together, but desire a declaration of nullity of their marriage because their consent had been vitiated by such a pre-nuptial agreement, it will be the priest's duty to instruct them and to warn them with all firmness, charity and patience that as a sort of punishment for their sin of invalidating their marriage through such an evil agreement, they cannot hope to have their case heard and the nullity of the marriage declared—a condition which the Church, in order to safeguard the sanctity of marriage, places before she will permit a person to marry a third person during the lifetime of a partner to a previous marriage ceremony.

PRAYER FOR SOULS "DE POENIS INFERNI".

Qu. The Offertory of Requiem Masses reads, "O Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit"; why should the Church pray for those in hell?

Resp. The liturgy of the Catholic Church has never expressed or countenanced such a heresy as praying for the deliverance of the souls of the damned. The words of the Offertory of the Requiem Mass, "de poenis inferni et de profundo lacu," have reference to Purgatory and its sufferings. The word "infernum" or "hell" often corresponds in Scriptural or liturgical language to the *scheol* of the Jews, and may mean not only the hell of the reprobate, but also purgatory, or the limbo where the just of the Old Law waited for the Ascension of Christ, or again the limbo of infants who die without baptism.—In the Office and Mass of the Dead the context tells us that "infernum" means "purgatory".

Ecclesiastical Library Table

RECENT STUDIES IN ST. THOMAS.

The Summa Contra Gentiles of St. Thomas Aquinas; literally translated by the English Dominican Fathers; Vol. III, Part 1; vii, 210 pp.; Vol. IV, Part 2; viii, 218 pp.

God and His Works, A. G. Herbert, M.A.; Society for Promoting Christian Knowledge, London, 1927, vi, 104 pp.

Les Grandes Théses de la Philosophie Thomiste, R. R. Sertilanges, O.P., 247 pp., Bloud et Gay, Paris, 1928.

The Philosophy of Teaching of St. Thomas Aquinas, Mary Helen Mayer, M.A.; The Bruce Publishing Co., Milwaukee, Wis., 1929, 247 pp.

Einführung in die Summa Theologiae des heiligen Thomas von Aquin, Martin Grabmann; Herder, Freiburg im Breisgau, 1928, Zweite Auflage, vi, 181 pp.

Thomas Aquinas, His Personality and Thought, Dr. Martin Grabmann; authorized translation by Virgil Michel, O.S.B., Ph.D.; Longmans, Green and Co., New York, 1928, ix, 191 pp.

Progressive Scholasticism, by Gerardo Bruni, Ph.D.; authorized translation by John S. Zybura; B. Herder, St. Louis, 1929, xxxv, 185 pp.

The Golden Jubilee of the immortal Encyclical *Aeterni Patris* of Leo XIII on the revival of Scholastic Philosophy fell on the 4th of August of this year. It may be more than a coincidence that these books dealing with many phases of Thomism appear at this time. This review is not intended as a complete recognition of the Jubilee, but it will serve to call attention to it.

This jubilee of the *Aeterni Patris* brings to mind the remarkable progress that has been made by all the branches of Scholasticism during the past fifty years. Its increasing literature and its more scientific investigation into the historical sources of the movement are but two indications of the fulfilment of the wishes of the Encyclical. The development of Neo-Scholasticism throughout the world and particularly here in the United States is a challenge to those who doubt that the vitality of Catholic thought was renewed by the appearance of the incomparable letter of Leo XIII. The increasing and sympathetic interest of non-Catholic philosophers in

the understanding of and the interpretation of Scholastic philosophy was undreamed of fifty years ago and has been a stimulus to renewed efforts by the Scholastics themselves. No greater barometer of the fruits of the Encyclical and of the development of Scholasticism can be asked than the wealth of literature that has appeared on the life, the teachings and the methods of the greatest of the Scholastics, St. Thomas Aquinas. The list of books with which this review is concerned forms but a small part of the deluge of Thomistic literature that has appeared in the last two years.

The spirit of the *Aeterni Patris* can be interpreted in the light of two of its principal injunctions—to make the philosophy of Aquinas better known and to apply his principles to the development of thought in every field of research and action. To make known and to apply the teachings of the Angelic Doctor in the same spirit in which he accomplished his marvelous task, became, fifty years ago, the ambition of every Catholic philosopher. Little did they know then the avenues of approach that would be opened up to them in the work of making the teachings of Aquinas known to themselves and to others. Little did they appreciate then the vistas that would be opened for the application of his principles. The difference of method and achievement between *then* and *now* show how comparatively limited was the vision of a half a century ago. But the Neo-Scholastics of that day were animated by a spirit of obedience and loyalty to the requests of the Holy Father and all that they accomplished has helped to build the new Scholastic edifice that is continuing to lift its head higher and higher over unprogressive philosophies, if there are such. Fifty years are nothing in the history of human thought, but this span has accomplished much to create new attitudes of mind and it should be able to teach many lessons. The achievements that Scholasticism will record in the next fifty years, will undoubtedly make the advanced philosophers of this day look like pioneers. The fondest hopes of the prophets of philosophy will be surpassed. It is safe to predict that the general spirit of the future will not nullify the injunctions of the *Aeterni Patris*—to make better known the teachings of St. Thomas Aquinas and to apply them faithfully to the emerging problems of each successive age.

It is not an exaggeration to say that nothing has contributed more to the knowledge of the Scholastic doctrine of St. Thomas than the translations made by the English Dominican Fathers of some of the writings of the Angelic Doctor. The announcement made fifteen years ago of their intention to translate the *Summa Theologica* into English was looked upon as foolhardy. This monumental work of twenty volumes has already gone into a second edition. With the experience of this successful undertaking in hand they began two years ago to publish their translation of the *Summa Contra Gentiles*, and the two volumes listed above show that they are working rapidly and that three-fourths of their work has been completed. These volumes cover that section of the *Contra Gentiles* whose truths can be approached by human reason. These subjects are of vital importance to-day. The principles of Thomistic teleology, God, evil, human happiness, divine action, human liberty, law, worship, the ethics of marriage and celibacy, poverty, private ownership, sin and grace—these are some of the issues dealt with in the third of the *Contra Gentiles* of which these two volumes are the translation.

St. Thomas wrote the *Contra Gentiles* in answer to the needs of Raymond of Pennafort. It was originally intended to be, not an organized presentation of Catholic truth such as was afterward given in the *Summa Theologica*, but a handbook of Catholic apologetic for the Catholic missionaries among the Jews, Mahommedans and other infidels in Spain. Human nature seems to be constant in the moral and ethical problems that it reveals, and many a modern missionary will find this section of the *Contra Gentiles* a storehouse of solid teaching for those who do not accept the authority of either Revelation or the Church. In this translation of the *Contra Gentiles* thinking apostles will take encouragement from the achievements of a genius who was able to consecrate a mighty and a speculative intellect to the firing-line service of the missions.

The translation is literal and is even superior to that of the *Summa Theologica*. It meets the requirements that St. Thomas himself demanded of a good translator. In the introduction to the letter which he wrote, at the request of Urban IV, to *Contra Errores Graecorum*, he said: " Unde ad officium boni translatoris pertinet ut ea quae sunt fidei Catholicae trans-

ferens, servet sententiam, mutet autem modum loquendi secundum proprietatem linguae in quam transfert." It is a literal translation, without commentary, and yet it reveals the meaning of St. Thomas by the intelligent selection of those English words that are capable of fewest synonyms. It shows a knowledge of the languages and an expert ability to sense the doctrine; and it bristles with scholarship.

The title of the translation shows that the translators knew the history of the work and were in touch with the original manuscript. They knew that it was erroneous to call the Latin version the *Summa Philosophica* or the "Contra *Gentes*", and that it would be equally erroneous to call their translation "*Of God and His Creatures.*" It is well that they have refrained from adding a commentary, because in its present form it is a real source book. The *Summa Contra Gentiles*, soon after St. Thomas wrote it, was translated into Greek, Hebrew and Syrian, and this translation of the English Dominicans is a worthy addition to the procession of translations and commentaries that have continued to appear for nearly seven centuries.

God and His Works by A. G. Herbert is also inspired by a desire to make better known the teachings of St. Thomas. It is a " selection of passages from the *Summa Theologica*" and " is a revised and enlarged edition of a selection that has been in use for some years as one of the Patristic texts read by the classes at Kelham". The introduction and the table of contents and also the headings of each article are in English, but the text itself is in Latin. The work is sympathetically if not carefully done, and evidences a very widespread interest in England in the *Summa Theologica.* In this connexion some statements of the author are interesting. " Many of us have in the past made vain attempts to tackle the *Summa* and have found that our greatest difficulty was its great scale and completeness. . . . It is easier to follow St. Thomas's thought in the original than in a translation. . . . The book attempts to present in simplified form the main lines of the argument in Part One." It is interesting, to say the least, to read a tribute to the Angelic Doctor by the non-Catholics of England; it recalls to us that the *Catena Aurea* of St. Thomas owes its

appearance in English to the interest which Newman and his associates, as Anglicans, showed in the text, the doctrine, and a diffusion of a knowledge of the teachings of Aquinas. The author regards both the order and the content of the first part of the *Summa* as a " call " to all teachers and students of theology. This is an attitude of mind that makes this little volume interesting to every Catholic.

Pere Sèrtillanges, O.P., has been for many years a valiant and respected leader, in France, of a group that has done much to make St. Thomas known and even more to restate his teachings for modern needs. His name is dear to all lovers of Aquinas and he has rendered inestimable service to Scholasticism. He knows the aspirations of Neo-Scholasticism and he knows the content of St. Thomas so well that it is no difficulty for him to make it new. The work which this scholar contributes to the " Bibliothèque Catholique des Sciences Religieuses " as a member of " L'Academie des Sciences Morales et Politiques " is not the most pretentious of his writings, but it represents better than many others the maturity of his scholarship.

In this work Dr. Sèrtillanges is giving us a synthesis of the teachings of the Angelic Doctor under the name of great theses. Many will be misled into believing that this is an explanation of the twenty-four theses promulgated by the Congregation of Studies. It covers some of the twenty-four theses, but it is more than an explanation of them. It is a synthesis that deals with the entirety of St. Thomas's teaching under these headings—Being and Knowledge, God, Creation, Providence, Nature and Life, The Human Soul, Moral Activity. It is evident that the author is writing not from a knowledge of a few works of Aquinas or merely with the help of a good index of the *Opera Omnia*. He has a master's understanding of a master. In this is the reason why his synthesis is so superior to many others, and why there should be no hesitancy in recommending it to everyone as a true and comprehensive expression of the organized teachings of Aquinas. He has done more than restate Thomistic doctrine; he successfully meets the most exacting demands of both old and new Scholasticism. He understands St. Thomas's

teaching; he knows modern philosophy; he knows the history of Scholasticism and of Thomism; he writes with the vision of a prophet and the brevity of an apostle. All of these are most necessary qualities in anyone who would attempt a synthesis of the teachings of St. Thomas in this golden jubilee year of the *Aeterni Patris*. Most syntheses of St. Thomas's teachings are prompted by high motives, but fall short in their knowledge of what they are trying to make either new or easily understood. The dissatisfaction of many scholars with modern literary presentations of the teachings of St. Thomas is that the best summary, after all, may be a chart of the *Summa Theologica*. St. Thomas wrote the *Summa Theologica* as an organized application of certain principles to all truth, and for beginners. The best tabloid of the teachings of St. Thomas would be an abbreviation of the introductions that he personally makes to every question that he incorporated in his great summation. In these he tells why such questions are introduced and what is their relation to organized truth. Such a recapitulation, well done by John of St. Thomas, has ranged wider and gone deeper than those which seek to reduce all the teaching of the Angelical to one principle. The historical developments of Thomistic study show the impossibility of making St. Thomas better known by making better known one principle of the Angel of the Schools. Sèrtillanges shows his appreciation of this difficulty by dealing, not with one principle, but by dealing with many that he deems fundamental.

In all of his chapters he is dealing with St. Thomas intelligently and sympathetically and in view of the modern philosophical needs. The modern relations of these problems are often not indicated, and more the pity; but the scholar conversant with modern philosophy can see that Sèrtillanges sees his targets even though he is not revealing them. The chapter on the human soul (VII) is a classic, and no development of or appeal to the psychology or the philosophy of mind according to St. Thomas can neglect it. This chapter is indicative. The last chapter on Moral Action is one that sociologists and ethicists will welcome, in their search for the historical approach to the solution of modern problems. The bibliography is progressive and complete. Dr. Sèrtillanges knows just

where modern thought seems to need the help of St. Thomas most and also where Thomists seem to need the stimulus of a knowledge of modern needs most, and thus he is a worthy answer to the voice that speaks from the *Aeterni Patris* of Leo XIII.

Another recent work that indicates the progress made in the realizations of Leo XIII when he issued his commands for the foundations of Catholic life on the principles of the Scholastics, is a study that has been published from Marquette University. *The Philosophy of Teaching of St. Thomas Aquinas* by Mary Helen Mayer presents some of the teachings of the Angelic Doctor on a subject that is of great interest to hundreds of thousands of teachers in the United States. The book is a study, not a dissertation, of the graduate school of Marquette University at Milwaukee, and is divided into three parts. The first part is an introduction by the editor, Edward A. Fitzpatrick, Ph.D., Dean of the Graduate School, and occupies almost a third of the study. It outlines the series that he proposes to edit on this and allied subjects and serves equally well as a commentary on St. Thomas's *De Magistro.* The second part, the most valuable part of the work, comprises forty-five pages and is a translation of what the author calls "St. Thomas's De Magistro". The third part is taken up with the author's interpretation of the text of *De Magistro* and under the title of *The Philosophy of Teaching of St. Thomas Aquinas* the following subjects are dealt with—St. Thomas and Modern Education; St. Thomas and the Thirteenth Century; Fundamental Principles of Aquinas's Philosophy of Teaching; Self-Activity, the Basis of Man's Education; The Function of Environment, and Learning by Symbols; Learning, Teaching and Character Formation; Liberal Education and Character Architecture.

This third part of the work gives evidence of research, though at times there is a tendency to read into the text of St. Thomas a meaning which, possibly he himself did not have in mind. The application of the teachings of the Angelic Doctor seems in some cases to be strained and many will continue to ask whether St. Thomas really had a philosophy of education and whether this volume represents it. Many will

ask why some other of the works of St. Thomas, like *De Modo Studendi*, has not been consulted.

The historical approach is not entirely neglected, but this study would have been enhanced if greater stress were laid on it and if some of the general statements had been developed.

What are called the fundamental principles of Aquinas's philosophy of education are really the basic principles of philosophy that underlie (p. 105) not only his educational theories but also his entire philosophy. In view of a tremendous amount of research that has been done recently on the relation of St. Thomas's method to the problems tossed up by many modern philosophies of education, it would have helped the prestige of the author to do what, evidently, would have been easy for her—to give an exact reference and quotation of every statement that she attributes to St. Thomas. This would offer cues for future research workers in the field and would free the author from the insinuation of being subjective. We feel also that the author has done the work an injustice in not including a more complete bibliography. It is a splendid effort and for the first time assembles much that will be provocative of thought for specialists in this particular field.

Dr. Grabmann, eminent priest and eminent professor of the University of Munich, rivals anyone of those who during the last fifty years have sought to make better known the teachings of St. Thomas. He is one of the masters of the historical approach to the study of Aquinas and has done more than anyone else in the field of scientific Thomistic historical research. No history of Thomism and no mention of the Golden Jubilee of the *Aeterni Patris* would be complete without a tribute to his services. One of the best syntheses of his historical findings and one of those that will endear him to genuine Thomists in perpetuity is his *Einführung in die Summa des heiligen Thomas von Aquin*. He has revised this notable writing and has amplified it in the light of his new findings in the history of Thomism. This second edition attests the popularity of the work and the confidence which the scholars of the world have in the scientific equipment of the author.

The book treats the *Summa Theologica* from four points of view. The first section deals with the origin and development of the abbreviated organizations of Catholic teaching that were called "Summae"; shows the origin of the *Summa* of St. Thomas, its relation to his other writings, and its historical vicissitudes through the centuries, and lastly lists its important commentators. The second section is an historical commentary on the Prologue of the *Summa Theologica* of St. Thomas and it is a masterpiece not only among the writings of Dr. Grabmann but also among the commentaries that have been written on what many think to be one of the finest contributions that St. Thomas made to a philosophy of education. Here he deals with the purpose of the *Summa Theologica* and the ways and means that Aquinas adopted to realize it. This second section of the work bristles with the evidence of Dr. Grabmann's ability as a philosopher, theologian, and historian—a combination rarely united in one man. Maybe it is his devotion to the Master who was the "Doctor Communis" of all the branches of learning that has made this eminent priest so proficient in so many fields of Thomism.

Dr. Grabmann's diagnosis of the *Summa* is from an original point of view—the success with which St. Thomas eliminated useless questions, articles and arguments. He shows with all the wealth of his historical knowledge the relentless logic of the external mechanism of the *Summa Theologica* and points out from its internal development its value as an organized presentation of Catholic truth. He is particularly interesting when he explains the fact that, while Thomas intended to eliminate useless questions, he actually introduces many new ones. He points out the religious meaning of the *Summa* in the life of St. Thomas and for Catholic truth.

The third section of the work is an evaluation of the efforts that have been made for widening the knowledge of the *Summa*. Here again Dr. Grabmann is original and is also most helpful to the historically-minded Scholastic. In considering the methods of interpreting the *Summa Theologica* and of evaluating it, his experienced mind has been more progressive than that of many professional iconcolasts who know much less. Every chart, commentary, and labored synthesis is a commendable effort to make the teachings of

St. Thomas known to those who, while trying to make the old Thomism new, should know the old first. He treats this problem with a constructive sympathy and in historical perspective recognizes the past, present and future value of commentaries as efforts to make better known the teachings of the Angelic Doctor.

The fourth section of the work of Dr. Grabmann is a bare outline of the *Summa Theologica*, but it shows that he understands the mechanics of the masterpiece as well as he understands history, and that he knows the masterful commentary of John by St. Thomas.

Pygmies review the books of giants, their generalizations based on years of experience, and often pronounce on them unfavorably. It is not that age should always bow to youth. But it is a fact that the greatest of masters is at the mercy of the most inexperienced of tyros in the book reviews of our Catholic magazines. Book reviewers, even though they are conscious of their limitations, are never free to state them. And most of them do not realize that they are clearing-houses of information and should not attempt to limit effort, restrict discussion or use the appearance of a book for the display of their own specialized knowledge on the subject. To correct, to amend constructively, to correct and amend by insinuation is the work of an artist in any field. It is a great desideratum with authors and reviewers as well. Dr. Grabmann releases the reviewer from many obligations. He is a pioneer in the historical approach to the study of St. Thomas and he is a pioneer whose continued discovery of trails has left him a pioneer after a generation of research. He is a pioneer who has never lost sight of his starting-place and who, while he knows all the discoveries and findings of other explorers, is still able to point the way to the future from the past, from the base to the unknown trails of the adventurer. He is kindly to his scholarly critics and in every way has absorbed and radiates the spirit of Aquinas. It is to be hoped that an English translation of this revised edition of the introduction to the *Summa Theologica* will appear soon.

Dr. Virgil Michel, O.S.B., has done Catholic thought a great service in giving us an authorized translation of Dr.

Grabmann's *Thomas von Aquin.* While the translation was being made, the original went into a fifth and revised edition, the advantages of which are incorporated in the present volume. Five editions of this work justify its being done into English, even though there were no other compelling reasons. The translator in his preface recognizes Dr. Grabmann as "the foremost Thomistic student and research scholar of modern times". He betrays a pleasing attitude of mind when he says that "the modern Scholastic is prone to read into his (St. Thomas's) words variations of meaning that have developed in Scholastic traditions only after the thirteenth century," and that "there is probably no living scholar better versed in the study of St. Thomas and of Scholastic sources than Dr. Grabmann". The book is entitled *St. Thomas, His Personality and Thought* and is divided into two general sections—The Personality of St. Thomas and the Thomistic Synthesis.

The first section devotes five chapters to the life of St. Thomas, his literary labors, his scholarship, the sources of his thought and the struggle of his doctrine for leadership in Scholastic thought. It is difficult to connect this last and posthumous phase of St. Thomas's work with his personality, but the chapter serves at least to lead Dr. Grabmann into a field in which he is unexcelled. His discovery of a manuscript in the Balliol College library containing the remark, "Here Thomas dies. O Death, how thou art accursed", is a sound indication of the esteem in which the doctrine of St. Thomas was held from the beginning. The second section is a synthesis of St. Thomas's teaching and is written more in answer to popular demand than from a conviction that the teachings of St. Thomas can be synopsized. Dr. Grabmann has made known his mind on the value of syntheses as explanations of the doctrine of St. Thomas and as short-cuts to an understanding of him. If any résumé of the teachings of the Angelic Doctor could be given in proper perspective, Dr. Grabmann could do it. But even he has not been entirely successful. In this section he selects as basic in Thomistic and as representative of Thomistic the following themes—Thought and Being; Faith and Knowledge; God's Existence, Essence and His relations with this world, the nature of the

human soul and the intellectual knowledge of man. He devotes special chapters to St. Thomas's system of ethics, to his political and social philosophy and concludes the second section with a chapter on how a scientific knowledge of St. Thomas can be acquired.

The translator has not only done a great service to English-speaking Scholastics but he has also done full justice to Dr. Grabmann in this accurate, intelligent and sympathetic translation.

Did one not know of the vast erudition of Dr. Grabmann and of his purpose in writing this brochure, one might object to several things in the original. It is regrettable that there is no bibliography and no index, because the English translation suffers accordingly. Objection can also be raised against the author's classification of the works of St. Thomas, to the dates that he assigns to the composition and, in some cases, to the English translation of their titles. The *Quaestiones Disputatae*, and certainly one of them, *De Veritate*, are not to be classified as chiefly theological in content. The date assigned by Dr. Grabmann is, in many cases, reasonably disputed by Mandonnet, whose authority can not be ignored; and the reader should have been warned that most of the dates are problematical at best. Also *De Sortibus*, a letter in which St. Thomas defines and analyzes the various kinds of divination, should not have been translated "On Casting Lots". However, these are minor faults which Dr. Grabmann and Dr. Michel would be the first to correct. It ought to be a great consolation and compensation to the author and the translator to know that the effects of their work are already being shown in the current studies of St. Thomas and his philosophy.

Progressive Scholasticism is a translation by Dr. John S. Zybura of an Italian work written by Dr. Gerardo Bruni under the title *Reflessioni sulla Scolastica.* The author, as the Introduction tells us, "was sent here by the Vatican to study our library methods and holds the Doctorate in Philosophy from both a Catholic and a non-Catholic University". The translator has endeared himself to all Scholastics for both his translations and his liaison volume, *Present Day Thinkers and the New Scholasticism.*

This volume devotes the first thirty-five pages to a "Translator's Foreword" which is most striking and suggestive. The author adds a preface, in which he tells us that his original work has been revised and amplified in view of this translation. There is an Introduction by the author, followed by two chapters respectively entitled "Scholastic Philosophy and the Problem of Its Freedom" and "Scholasticism and the Historical Problem."

Both the original and the translation have met praise and criticism. The very nature of the introduction and the opinions of the author make for partisan and intemperate criticism and praise.

The author and the translator have done a real service to Scholastic and Neo-Scholastic philosophy by definitely stating the aims and the hopes of one side of Neo-Scholasticism and by presenting an outline for discussion. No one should be mislead into believing that either Dr. Bruni or Dr. Zybura or those who have showered unqualified praise on this particular coöperative contribution represent the whole of the attitude of the Neo-Scholastic movement. There are many ardent Neo-Scholastics and Neo-Thomists who will find many things in this work that will not meet with their approval, even though they welcome the frank statements of the collaborators.

Both the original and the translation suffer from lack of a bibliography. Had the references in the footnotes been incorporated in a bibliography, students would have easy access to the wealth of sources known to the author and the translator. Readers, with such a bibliography, would be better able to make their own interpretations of the texts and to determine whether or not the author and the translator are always fair in their generalizations. Modern scholarishp demands this at least. Resentment to this book will be created by the title selected, without warrant, by the translator. "Progressive Scholasticism" does not indicate the content of the book; it does not offer a true approach to the author and surely it does not represent the thoughts, feelings or tactics of many really progressive Scholastics. In too many places it sacrifices truth in order to dogmatize purpose. Even the ardent supporters of New Scholasticism have not profited by

this work; in no way is it a record of the aims of the Neo-Scholastic movement in any country; and no one will be converted to New Scholasticism through it. Dr. Bruni really places St. Thomas himself on the defensive and usually misrepresents him. What the author leaves unsaid is more important than what he says, because real progress is constructive and therefore important.

The jubilee year of the *Aeterni Patris* can quickly answer the challenge of the immortal letter. Progress has been made in making St. Thomas known and in restating him for modern needs.

IGNATIUS SMITH, O.P.

Criticisms and Notes

BIBLIA SACRA. Vulgatae Editionis Sixti V Pont. Max. iussu recognita et Clementis VIII auctoritate edita. P. Michael Hetzenauer, O.M.Cap. (Editio tertia recognita). Ratisbonae (Fridericus Pustet). 1929. Pp. xx — 1,288. Large Octavo. Price, $5.00.

Is Father Hetzenauer's the last word in revising the Vulgate? To give us that last word is the task of the Biblical Commission appointed by Pius X. Before we get the last word, the author of the present edition assures us, "much water will flow down the Tiber." This second Ratisbon edition (1st ed. 1914) is, like the first edition (Innsbruck, 1906), an accurate reprint of the translation of St. Jerome, revised by order of Sixtus V (1589) and published by Clement VIII (Vaticana 1592, 1593, 1598). Hetzenauer, Consultor of the Biblical Commission and until his death on 4 August, 1928, Professor of Scripture at the Pontifical Lateran Seminary, was well aware of the many mistakes (none touching faith or morals) extant in the Clementina. It was because of these mistakes and on Hetzenauer's suggestion that Pius X created the Biblical Commission. Hetzenauer contended that only an edition authorized by the Supreme Pontiff, such as the Clementina and that of the Commission, can be considered the *official critical* text. Celebrated scholars, like Knabenbauer, Cornely, Kaulen and others, blundered into inaccuracies, because they used none, or only one, of the three Clementine editions. There are those who have decried Hetzenauer as being a rigorist for contending that only a

pontifically appointed author, or authors, may declare finally what is the genuine text. In opposition to such authors as the Anglicans Wordsworth and White, Hetzenauer follows scrupulously the Clementina, even in the matter of small and capital letters, orthography and punctuation, unless the Clementine version is obviously a printer's mistake. To scholars he has rendered an invaluable service by faithfully reproducing the Clementina. He has made the present text all the more useful by availing himself of the few liberties granted: he has logically divided the books of the Old and the New Testament into chronological periods, into sections and paragraphs with chapter headings and subtitles, all printed in a single column to the page instead of two or three columns; the customary letters and verse numbers are inconspicuously inserted in the text; a great number of exegetical references are embodied in the foot-notes; an appendix contains the apocryphal *Oratio Manassae* and the third and fourth books of Esdras, sometimes quoted by the Fathers; there is finally a long list offering a goodly number of the many variants of the Clementina and Hebrew, Greek and Latin manuscripts, which will be of interest to the scholar and general reader and which will also facilitate the work of the Biblical Commission in reconstructing the genuine text of St. Jerome.

The second (Ratisbon) edition of 10,000 copies was exhausted after six years. The present third edition was delayed because of the war and the low value of the German mark. But now the publisher has given us an attractive book in handy format and that at a remarkably low price.

THE LIFE OF JESUS CHRIST. By the late Père Didon, O.P. With a Memoir of the Author. Sixth edition. London. 1928.

JESUS ACCORDING TO ST. MARK. An Interpretation of St. Mark's Gospel. By Walter Lowry, Rector of St. Paul's American Church, Rome. Longmans, Green & Co. 1929.

Père Didon's *Life of Jesus Christ*, which appears here in the sixth edition, is still a book of attraction to many devoted followers of Christ. If we compare it with the work of Lowry (mentioned above), *Jesus according to St. Mark*—if such a comparison is permissible—we are surprised that the same historical person, Jesus of Nazareth, has found such different interpretation. On one side we have the work of an advanced, yet reverential, modern critic who leads us over the hard road of most difficult problems in the Life of Christ; on the other side the book of a man who lets us wander in joy through the peaceful alleys of traditional faith. The burning

questions which make Lowry's book nearly a dramatic reading, do not disturb P. Didon. He writes as a believer for believers (in the old sense, for Lowry is also a believer, but in a new sense) with that sacred enthusiasm that cannot fail to inspire the hearts of others. The historical and archeological notes are still interesting. Didon's *Life of Jesus* remains precious reading for meditation and edification.

Lowry's is the strangest book written about Christ in recent times. The criticism of Wellhausen, the "thorough-going eschatology" of Schweitzer, and the "Theology of Crisis" of Karl Barth, celebrate here their phantastic orgies. Only, Lowry is not as original as any one of these. He admits frankly that he is writing under their guidance. The author himself is convinced that he has written an important, but strange book: "This book, if it is not rejected as absurd, must be regarded as a rediscovery (not mine by any means) of the Gospel of Jesus Christ" (p. viii). In Frenssen's *Hilligenlei* it was triumphantly proclaimed that Jesus was rediscovered by German liberal critics. Here He is again "rediscovered".

For twenty-five years the author has labored on this book, but hid his treasure until the now famous *Epistle to the Romans* of Karl Barth prompted him to give it to the public. He bases his "interpretation" on St. Mark, because he considers his Gospel as the most reliable document and again and again refers to P. W. Schmiedel's phrase of the "pillar-passages" in St. Mark. "If St. Mark is our primary and most reliable Gospel, if it is ultimately our only source of information about the course of events in the brief public activity of Jesus, we must allow this Gospel to determine our conception of Gospel history" (p. viii). Nevertheless all the other Gospels and the Epistles of St. Paul are constantly summoned for help when it is convenient to the author's taste. He emphasizes that this is not a "commentary" on St. Mark, but an "interpretation"; but forgetting this he repeatedly calls it a "commentary". And it is a "commentary" according to the fashion of Barth's *Epistle to the Romans*, in which the whole field of modern theology is revised according to the author's new rules. Barth's terminology of "paradoxes" is faithfully imitated.

The author's self-description furnishes the best key for the understanding of his work. "In the company of theologians of any sect or of any school I feel like a lion in a den of Daniels. I have always read more science than theology. I believe in the Copernican theory of the stars and therefore I do not look for a heaven *above* and a hell *beneath*. I am so modern as to believe in the doctrine of 'relativity' . . . I believe in evolution . . . I have only this against me, that I am pious. . . . Not being a Fundamentalist, I

prefer that you should take me for an atheist", etc. (pp. 13-14). As to his attitude toward "religion" we learn: "In our day we have learned a great deal about religions — from archeology, from history, from travel, and from psychology. We have reached the just conclusion that the more they differ the more they are the same thing" (p. 24). His view of "Incarnation" is illustrated by a phrase like this: "The immanent God, the soul of the universe, cannot be incarnate in one man any more really than he is with every man—or than he is incorporate with a stone" (p. 13).

Now about his "Christ"! He admits that Jesus claimed Messianity, and eschatological Messianity. "You cannot have Jesus without his claims to Messiahship. And not without his eschatology—for *his* idea of Messiaship was eschatological. His was a futuristic Messiahship. In a sense he was not yet the Messiah during the days of his flesh, for he lacked the visible glory. . . . Hence another time, after the resurrection of the dead, he must appear in his proper glory" (p. 112). He kept his Messianic dignity a secret until the Transfiguration (p. 113). The scene of Cesarea Philippi is misplaced by St. Mark (p. 307). The main feature is Christ, and His teaching is His eschatology. "I have no doubt that Jesus solemnly impressed upon these people that they were living on the very edge of another world. That was to live dangerously!—*on the very edge!* Beyond that edge it was not death that threatened, but *life*" (p. 316). His ethics were "interim ethics," for "people who are standing on the edge of eternity" (p. 118; cf. pp. 322, 325). Only in His teaching about matrimony, was He "uneschatological" (p. 374). But "if we treat this saying of Jesus (about divorce) as law in the strictest sense, we must interpret it with casuistry and in the end we must resort to the Rota or some such legal mechanism, to relieve those for whom this truth is not practicable" (p. 374). The temptation was "Jesus' solemn and decisive *abrenuntio* of the world" (p. 29).

The Eucharist was an eschatological sacrament and a "solemn pledge of uninterrupted solidarity with him" (p. 503). Christ's death is embellished with "myth". "But I have no quarrel with myth as the Evangelists here employ it. It is one way (parallel with the dogmatic way) of expressing the necessary conviction that the death of Christ has a cosmical significance" (p. 542).

Let this suffice to illustrate how the Gospel of Jesus Christ is "rediscovered" by Lowry.

FROM TARSUS TO ROME. The Story of the First Christian Hierarchy. By Herman J. Heuser, D.D., author of "The Life of Canon Sheehan", etc. Longmans, Green & Co., London, New York, Toronto. 1929. Pp. x—167.

Readers of the REVIEW who recall the articles of its venerable founder and erstwhile editor on St. Paul's missionary journeys will find in this volume the same continuing mind and purpose, to relate and interpret in modern terms and analogies the story of Christianity's cradle days. Like its two predecessors in the series,[1] *From Tarsus to Rome* offers a dramatization of the events attending the establishment of the Catholic Church. It brings the *dramatis personae* and their goings and comings naturally and actually again before our eyes. We see the first followers of our Lord during the opening century of the Christian era in the habit as they lived and as they set about forming the society of the Catholic Church, its worship and discipline. The reader is shown this living organism, founded by Jesus Christ, its Invisible Head, with Pope Peter as His Supreme Vicar on earth, and the Apostolic college of cardinals, and bishops and priests, religious communities and mercy services, councils and apostolic delegations, sacramental ministry and canon law. One recognizes that there were foreign missions then, as there are to-day, and sees how Rome within twenty years of the first Pentecost began its career as the Eternal City and the Holy See of the Supreme Pontiff.

Out of the usual chronicle of ancient church history the reader does not get this picture. To connect the dry bones of dates and names and events, clothe them with flesh and breathe into them life, calls for imaginative insight, wide and reflective reading, a mind steeped in Scriptural lore, the faculty of synthesis and the skill of sympathetic expression. When the benefit of these are brought to bear on the formalism of our Church annals, the picture is painted with understanding, so that it takes on real meaning and new relations for us, as we see the New Dispensation of the Church Catholic and Apostolic supplanting the Synagogue of the Old Dispensation, and the law of Moses raised to the higher plane of self-denial, charity, and the counsels of the Gospel of Jesus Christ, the Messiah foretold by the prophets. It stirs one's faith to glimpse this unfolding of the embryonic Church, in its various phases of doctrine, discipline and organization, and one's sympathies go out to Gentile

[1] The trilogy is composed of—1. *In the Workshop of Saint Joseph* (Benziger Brothers, New York); 2. *The House of Martha at Bethany* (Longmans, Green & Co., New York); 3. *From Tarsus to Rome* (Longmans, Green & Co., New York).

and Hebrew converts in their struggles and trials and mutual difficulties under the changing religious order at the advent of the Son of Man.

St. Paul is the central figure in this third and concluding volume of the attractive story of the nascent Church. The chapters follow the Apostle's career through his formative years, then as a Pharisee, as persecutor of the first Christians, as convert, and then as Apostle, missionary and martyr. Whilst it is not a set biography of St. Paul, the book gives a good insight into the mind and work of the zealous and learned Apostle to the Gentiles. Together with the other two volumes, it affords a panoramic survey of the establishment of the Church, its creed and worship and activities, the same yesterday, to-day and to-morrow, even though not then developed, differentiated, and classified as the far-flung society of the Church is to-day. Priest, sister, and any serious mind will derive profit and interest from this volume and its two companions.

TRACTATUS DE INSPIRATIONE SACRAE SCRIPTURAE ET COMPENDIUM HERMENEUTICAE BIBLICAE CATHOLICAE, editio altera, auctore P. Hildebrando Hoepfl, O.S.B. Romae. 1929.

The learned professor of S. Anselmo in Rome offers here a "tractatus" of Biblical Inspiration and Hermeneutics. The matter treated is known from Biblical Introductions.

If the author proves the "existence of Inspiration" by the Sacred Scriptures themselves and Tradition, he presupposes in his reader the conviction that the Scriptures and Tradition represent infallible truth. If the question is raised at all (and in a *special* treatise like this it should be raised) it would seem to be advisable to prove the existence of Inspiration by arguments which appeal to pure reason. As to the author's attitude toward "extension of Inspiration" we take exception. Professor Hoepfl is a defender of the *neo-verbal* Inspiration. "Quidquid auctor humanus agit in exarando libro, agit sub influxu inspirationis" . . . "Assistentia mere negativa in seligendis vocabolis non sufficit" (p. 44 f.). Two decisions of the Biblical Commission suggest that the proper concept is "inspiration as to substance". On 27 June, 1906, the Biblical Commission decided that we may hold that Moses used amanuenses "in such a manner that they rendered faithfully his own thoughts, wrote nothing contrary to his will and omitted nothing; and that the work thus produced, approved by Moses as the principal and inspired author, was made public under his name". A similar decree was issued 24 June, 1914, concerning the Epistle to the Hebrews. We

have here a clear distinction between the "thoughts", furnished by the inspired author, and the words, furnished by the uninspired author. If the distinction between inspired thoughts and uninspired words hold good for the Pentateuch and Hebrews, why not for the rest of the Bible?

All in all, Hoepfl's Tractatus is a useful handbook for seminary courses. Highly commendable features are the clear, logical arrangement and the liberal use of modern literature.

A HANDBOOK OF FUNDAMENTAL THEOLOGY. By the Rev. John Brunsmann, S.V.D. Adapted and edited by Arthur Preuss. Vol. II: Revealed Religion. B. Herder Book Co., St. Louis and London. 1929.

With scholarly instinct Arthur Preuss has selected Brunsmann's *Lehrbuch der Apologetik* as most suitable for our seminary student of Apologetics and offers here an "adapted" translation of it. The present volume deals with "revealed religion". It falls into two parts, a philosophical part about the nature of supernatural revelation, and an historical part about the existence of such a revelation. The first part is again subdivided into three chapters: I. Notion and Possibility of Supernatural Revelation; II. The Necessity of Supernatural Revelation; III. The Knowability of Supernatural Revelation (Criteria of Revelation in general, Miracles, Prophecies). The second part embraces also three chapters: I. The Historical Actuality of Revelation (Old and New Testament); II. The Divine Origin of Revelation; III. Old and New Testament Parallels from the History of Religion.

With its clear, logical method and arrangement this volume will be an ideal manual for our seminary students. The additional bibliography will enable the student to widen his knowledge in any particular field he prefers. Of special value for the present-day student are the "Old and New Testament Parallels from the History of Religion". They cannot be disregarded any longer in any seminary course. Here they find fair and adequate treatment. Even outside the lecture hall this book should find many friends who are interested in the fundamentals of religion.

THE REFORMATION IN DUBLIN, 1536-1558. By Myles V. Ronan, C.C. Longmans, Green & Co., London, New York. Pp. xxxii + 543.

Father Myles Ronan of Dun Laoghaire (Kingston), County Dublin, secretary of the late Archbishop Walsh, and author of an

historic account of *S. Anne, Her Cult and Her Shrines* (Sands and Co., London, 1926), has made a distinct contribution to the history of the Protestant revolt in the British Isles in his scholarly volume, *The Reformation in Dublin.* Father Ronan writes honestly and candidly. He has mastered the field. He has brought to bear on his work all the printed material, contemporary accounts, Protestant historical writings, and all available source materials in the British archives. Furthermore he knows how to interpret his documents in the light of the time and how to print them for the convenience of his readers. He is writing history rather than compiling materials for history. He makes scientific use of all the erudite paraphernalia of footnotes, citations, and critical comment, elaborate appendices, and bibliographical analysis. His volume inspires confidence. His is a Catholic account of a phase of the Reformation which one need not hesitate to recommend to a scientific historian of any or no creed.

In an introductory chapter, Father Ronan notes the assumption of royal control over the Church in Ireland especially under Henry II, and Wolsey, who forced Archbishop Allen on Dublin, and under Henry VIII, whose real control over the Irish Church was recognized by Irish ecclesiastics and the Holy See. This influence was somewhat weak outside the Pale where the clan chieftains ruled and to a large extent controlled appointments in a practical way. With Henry's rupture with Rome, Silken Thomas was demanding the fealty of Irish towns while the Butlers were serving the king. "The cataclysm of the Reformation destroyed in the Catholic Church all these bonds of lay dependency [appointment to parishes by priors of communities and by laymen]. The Protestant Church that fell into the temporal inheritance of the Irish Church inherited also this legacy of lay control." Unlike English prelates, Irish bishops were rarely absentees; nor, with the exception of Cashel and Dublin, did they enjoy large competences. The appointment of the notorious George Brown, O.S.A., to the see of Dublin, without papal approval, fanned the fire, and the religious element entered the centuries-old racial and domestic conflict between Ireland and England.

The eve of the Reformation is described in 128 pages—the career of Browne, Cromwell and Cranmer on doctrinal matters, rise of Brabazons (Earls of Meath), Irish Parliament's passage of "reform" legislation, new plantations to extend the Pale, rivalry of favorite-prelates, and the looting of church properties. The revolt was purely political and economic. Of reform in organization or dogma, there is little suggested by the letters of the reformers themselves.

To the suppression of religious houses, the author assigns 111 pages packed with interesting material. English "carpet-baggers"

and "scalawag" Irishmen profited from the sales of religious lands and tenements—Osmond John Alen, Thomas Luttrell, Patrick Barnewall, Anthony St. Leger, Lord Leonard Gray, Earls of Kildare, Francis Aungier (Baron of Longford), and others. Then too there were leases and pensions, for the religious houses owned over 26,000 acres, 561 houses, and 497 messuages, three in the Dublin diocese worth at present rates about $200,000 per year. Thus the famous Anglo-Irish Protestant families of Dublin, Meath, Louth and Kildare derived their landed wealth and future greatness.

The section on "Reform" is given 155 pages: the uprising of the clans, the settlement of Christ Church cathedral, the king's bishops, the title King of Ireland instead of Lord of Ireland, notes of Celtic chieftains who accepted king rather than pope, the coming of the Jesuits, the acceptance of royal supremacy by thirteen out of fifteen Irish bishops appointed by Rome before 1536, the failure of six papal appointees to displace Henry's new appointees, suppression of St. Patrick's Cathedral, the Book of Common Prayer, the new liturgy and the opposition of Irish people and Celtic clergy. "The sum total of the reform", the author concludes, "was, therefore, the maintenance of the King's Supremacy, the appointment of the nominees, some of them married men, to Irish Sees, and the introduction of the liturgy in English with a move toward having it translated into Irish. . . . In other words, as is admitted by Protestant historians, the 'reform' was a decided failure in this country."

The author then allots 52 pages to the Counter-Reform, the Mass restored, new bishops for Irish sees, deposition of Browne, restoration of St. Patrick's Cathedral, appointment of Hugh Corren, Mary's chaplain, to the see of Dublin, restoration of some church property, and the selection of Lord Fitzwalter, a Catholic, as lord deputy. "Mary did all she could to efface her father's and brother's anti-Roman policy; but no Irish persecution took place. We do not know whether this was due to the Queen's want of will rather than to the insignificance of the Protestants in Ireland. Be that as it may, it is said that may people fled from the western parts of England in the hope of sharing the comparative immunity enjoyed by the Protestant congregation in Dublin." But the death of Mary ended the short respite of the Church in Ireland from religious persecution and turmoil.

The reader of Father Ronan's candid survey of the Reformation in Dublin will agree that the author has done for Ireland—for the book is broader than the title—what the late Cardinal Gasquet did in the way of scientific study of the Reformation in England.

PROBLEMS OF STUDENT GUIDANCE. By the Rev. Maurice S. Sheehy, Ph.D., of the Department of Religion, Catholic University of America; Chairman, Personnel Committee, National Catholic Education Association. The Dolphin Press, Philadelphia. 1929. Pp. 264.

A paper read at the 1928 meeting of the National Catholic Education Association in Chicago, by the author of this work, set forth service to the individual student, adapted to his history, needs and capacity, as the keynote of college education. The interest that resulted, led to the formation of a committee to make a study of actual practice followed by our colleges in dealing with applicants for admission, in seeking full information about them beforehand, in evaluating references, and in organizing the Freshman year as a distinct unit in college life. Thirty-seven of our colleges appointed representatives to coöperate in this work under the Chairmanship of Dr. Sheehy. This volume gives the results of the investigation as worked out by him. It deals with college administration primarily, in respect of incoming and first-year students. Standard forms of inquiry and rating scales were used. Seventy case studies are introduced in a way to show the fundamental significance of personal history, traits and problems in the work of education.

Since Dr. Sheehy makes a fact study and guards his comment carefully by actual information, we are not surprised to find much frankness and practical idealism in his work. The active coöperation given to him by so many colleges, clothes it with authority. The author's wide reading is shown in the ample bibliographies which guide one toward the literature on every problem discussed.

Every Catholic college in the country and every professor will find *Problems of Student Guidance* extremely helpful in interpreting the newer movement in education—the effort to know the students one by one, to deal with them as persons and not as abstractions, and to make the college a happy and effective interpreter of life. This is self-evident as regards the college.

But the reviewer believes that Dr. Sheehy's work has first-rate value for every priest in the ministry. We drift toward averages, toward generalizations and impractical demands in much of our instruction and preaching. The priest gains power as he sees the individual, understands traits, worries, problems, and capacity. A study of the method followed and the aim cherished in this investigation would enable a pastor to know souls and guide them wisely. While Dr. Sheehy confines his attention to college administration, his method has universal value, and that method has a place in all priestly teaching as well as in the class room.

Problems of Student Guidance was written as a doctorate dissertation at the Catholic University. It will remain an outstanding contribution to the literature of Catholic education. While it belongs primarily to the literature of Pedagogy, its everyday practical value to the priest as a teacher should not be overlooked. The ideal that Dr. Sheehy serves is one that every priest should cherish: "I know mine and mine know me".

HISTOIRE DE L'EGLISE. Par L. Marion. Neuvième Edition, révue par V. Lacombe. Paris, Pierre Téqui, Libraire-Editeur, 1928. 4 Vols. Pp. xviii + 677, 696, 651, 712.

This manual of Church history has already, as shown by the many editions it has passed through, proved its merits and usefulness. Nobody can compute the number of men who have derived their first ideas of the history of the Church from its pages. It is no small achievement to have crowded the events in the long and varied life of the Church into the compass of four small volumes. The author never lost sight of the main purpose of his undertaking, namely, to provide a safe guide to students through the difficult course of ecclesiastical life, thought and activity. He adopted the method of making his project neither a mere record of facts nor a philosophical disquisition on Church history. He has not neglected facts nor has he overloaded his pages with reflections on the meaning and significance of ecclesiastical purposes and achievement. For class work the manual satisfies all the needs of those who in the crowded curriculum of the seminary have to acquire a knowledge of the past life of the Church. The work has kept in mind especially the needs of students in French seminaries, but the work of the Church in other lands was not thereby overlooked nor unduly skimped. The new edition brings the work up to the hour, and while the exigencies of space necessarily limited the amount of attention to be devoted to any one subject, the volumes give a thorough summary of ecclesiastical life from the foundation of the Church to the present time.

THE HISTORY OF PHILOSOPHY. By Paul J. Glenn, Ph.D., S.T.D. Preface by the Right Rev. James J. Hartley, D.D., Bishop of Columbus. B. Herder Book Co., St. Louis. Pp. 383.

Of making text books there is no end. Dr. Glenn repeats the performance of his many predecessors in much the same way, perhaps a little more succinctly than most of them, but otherwise without difference. His summaries and remarks upon the vast array of

philosophical writings through the ages are characterized by simple clarity and temperate judgment that make this refreshing of one's mind upon his knowledge of philosophy an easy and pleasant task. The book is offered as a manual for undergraduates. The chronological order of presentation is used, as is nearly always the custom in such treatises. One often wonders just how effective this plan may really be, as it goes over the hundreds of names and dates. For our own part we believe that a history of the major problems of philosophy would prove far more useful. While the man and his life have of course their place, it is really the development or decay of ideas or systems, with the various writers considered from the standpoint of their contribution to those ideas, which constitute the major interest. The man is really incidental. His contribution or opposition to the central concepts of his time is the important thing. In such a presentation the history of philosophy, which is unlike ordinary history, loses its bewildering, fragmentary appearance and becomes the story of coöperative enterprises in the art of high thinking upon great subjects.

We are disappointed in the very meagre treatment of modern philosophy since Kant, and particularly in the scant page on Scholasticism in our own times, even though Dr. Glenn excuses himself on the ground that its history can be written only in the distant future. The young student might be inclined, from such brief reference, to imagine that philosophy is a thing of the past—in fact dead, as our friend John Watson so confidently declared not so long ago—instead of being the most lively of present topics. Further, Dr. Glenn declares that as a body of principles Scholasticism was completed once and for all by Thomas Aquinas in the thirteenth century. We wonder whether that goes for the various phases of Cosmology, for instance, in the light of modern science. However, the book as a whole is an excellent addition to the library of the priest who is alive to the pressing need of the present tendency to put philosophy in the center of the stage.

THE ORIGINS OF THE SYNAGOGUE AND THE CHURCH. Dr. Kaufmann Kohler. Edited with a Biographical Essay by H. G. Enelow. New York, The Macmillan Company. 1929. Pp. xl + 298.

Dr. Kohler is one of the best known and most influential representatives of the new Jewish movement known as Reformed Judaism. The biography by Dr. Enelow is very interesting and throws a flood of light on this movement. He shows us an intelligent man gradually evolving from strict orthodoxy to a more liberal concept of

what Judaism stands for. The work proper of Dr. Kohler is divided into two Books. The first deals with Judaism and its development and comprises XXXIII Chapters; the second Book, much shorter, has only IX Chapters and gives us the views of the author on the Christian movement and its relation to Judaism. As might be expected, the two parts are of very unequal value. In the first Book the author is more at home. Nobody can deal with the period preceding the advent of Christianity without taking into consideration what Dr. Kohler has to say. His is a very comprehensive study of the various movements and ideas among the Jews not omitting the Apocalyptic Literature.

As to the Second Book, we have strong reservations to make. A quotation will explain his attitude. On page 211 he says: "The history of Jesus is so wrapped up in myths and his life as told in the Gospels is so replete with contradictions, that it is difficult for the unbiased reader to arrive at the true historical facts." This view of the historical value of the Gospel narratives does not go beyond Strauss and Renan, but hardly meets the views of present-day scholarship, even of the most independent kind. It is a little antiquated. We would not be understood, however, as implying that this section of his work is void of interest or of scholarship; there are many passages in which Dr. Kohler's great knowledge of Judaism suggests corrections and interpretations that seem to be perfectly acceptable. But he seems to have failed to grasp the radical change that came between the believers of a Messias *to come* and the followers of Jesus the *actual Messias*. At the beginning the differences may not have been as great as they became in the course of time, but the viewpoint itself had been changed and the growing differences were nothing but the natural outcome of that radical difference.

The work of Dr. Kohler surely deserves great commendation for its scholarship, but its *mise au point* would require more space than we can give it here. In fact, it is the whole question of Christian origins that is at stake: in this Dr. Kohler is not a trusty guide.

THE CATHOLIC CHURCH AND THE BIBLE. By the Rev. Hugh Pope, O.P. (Calvert Series. Edited by Hilaire Belloc.) The Macmillan Co., New York.

According to the title of this book and the general purpose of the Calvert Series, one would be inclined to expect here an exposition of the principal *teaching* of the Catholic Church concerning the Bible, i. e. the nature of the Bible, Inspiration, Canon, etc. These problems constitute the "Biblical Question" of to-day in which thousands of Christians inside and outside the Catholic Church are

highly interested. But only fifteen pages (pp. 15 to 30) are occupied with this *punctum saliens*. The rest of the book considers the Bible merely from a historical standpoint as indicated by the headlines: Ch. II, Bible Reading and Study in the Early Church, etc.; Ch. III, The Bible in England previous to the Reformation; Ch. IV, The Latin Vulgate Bible, etc.; Ch. V, The Bible at the Reformation, the Constitution of Oxford, etc., Ch. VI, The Attitude of the Councils of Trent and the Vatican, etc.; Ch. VII, Defence of the Bible by the Catholic Church, The Condemnation of Quesnell, The Church and the Bible Society, The Modernistic Spirit, English Editions of the Bible, etc. A more proper title of the book (as determined by the contents) would be: Bible and Bible study in the Catholic Church with special regard to the Bible in England. It is amazing that in such an historical sketch not a word is said about the outstanding Catholic English translation, the so-called Douay version. We miss also a strict logical, systematic arrangement. The most valuable chapter of the book is the first. Concerning the so-called "vicious circle" of Catholics (the objection that Catholics prove the authority of the Church by the Bible and the authority of the Bible by the Church) he remarks: "We prove the infallibility of the Church from the Bible considered as an historical fact in the world's history; we accept the inspiration of the Bible on the authority of that infallible Church. There is no so-called 'vicious circle' here, not any but the most irrefragable logic" (p. 28 f.). But what does the following mean: "If you question the Church's claims, she refers you to the Bible as an historical fact —not as historically true, for that is a wholly different matter. If you tell the Church that you find it hard to accept the Bible as historically true, she will tell you to settle that matter for yourself", etc.? The book is a splendid refutation of the absurd accusation that the Catholic Church neglected the Bible.

THE ATONEMENT. Papers from the Summer School of Catholic Studies held at Cambridge, 31 July to 9 August, 1926. Edited by the Rev. C. Lattey, S.J. B. Herder Book Co., London and St. Louis.

This volume offers a collection of highly interesting and scholarly lectures delivered during the Summer School at Cambridge in 1926: The Old Testament and the Gospels (by the Rev. J. P. Arendzen); St. Paul's Epistles (by the Rev. C. Lattey); The Epistle to the Hebrews (by the Rev. J. M. T. Barton); The Latin Fathers (by the Rev. H. Pope); The speculative Development during the Scholastic Period (by the Rev. J. B. Reeves); Sin (by the Rev.

Alphonsus Bonnar); The Sacraments (by the Rev. E. Towers); Modern Views (by the Rev. B. Grimly); The Evidence for the Evolution of Man from the Ape (by the Rev. J. Dukes); Evolution in the Physical Universe (by R. H. Rashall).

The collection is preceded by a summarizing introduction from the pen of Father Lattey, containing observations of fundamental value. "It is not reasonably possible to be faithful to the decrees of the Biblical Commission . . . and to interpret the story of the Fall allegorically" (p. vii). "A scientific investigation of the very sources of dogma necessarily brings with it a fuller understanding of the dogmas themselves, and controls ulterior speculation" (p. xi). It is impossible to give here a lengthy exposition and valuation of the contents of the various lectures. They all reveal fine erudition and scholarship. Father Lattey's essay on St. Paul's Epistles and Father Barton's on the Epistle to the Hebrews are naturally of basic importance.

The additional appendices on Evolution will be for many readers of special interest. Father Dukes comes to the conclusion: "These scattered and, in many cases, doubtful pieces of evidence fail to present us with that series of transitional forms which a demonstrative proof of man's simian ancestry demands" (p. 293). And R. H. Rashall concludes as to Evolution in the physical universe: "There was in the beginning just a fixed amount of energy . . . and it is gradually running down and becoming less and less available for the work of the world. Even at the end . . . the energy will be there, somewhere in the universe, but useless, dead, and cold. How then can this be called evolution? It is, on the contrary, the negation of it" (p. 301).

RED SILENCE. By Kathleen Norris. Doubleday, Doran & Co., Garden City, New York. 1929. Pp. 334.

THE COAT WITHOUT SEAM. By Maurice Baring. Alfred A. Knopf, New York. 1929. Pp. 326.

Although THE ECCLESIASTICAL REVIEW only rarely reviews current fiction, these two recent stories are noticed here for obvious reasons, and are set side by side by way of contrast.

Dory, the theatrical heroine of *Red Silence*, falls in love with a married man, Bruce, who, while his sick wife is expected to die, so far returned the sentiment as to cherish the conscious hope of marrying the silent inamorata as soon as he finds himself free. Meanwhile Dory meets a youth who captivates her affections more effectually, and him she marries. On learning this fact, Bruce,

following the death of his wife, seeks Dory, and there is renewed mutual exchange of sentiment. Bruce, referring to the past, says: "You are not afraid?" to which the woman, justifying her conduct, answers: "I loved you because I thought I needed you—but . . . perfect love casteth out fear". Meanwhile there arises a witness of the former relation between the two, and he threatens to betray the secret to Dory's husband, Jerd Penfield. Bruce, to prevent the possible consequence of the revelation and at the same time to prove the sincerity of his attachment to the impossible spouse, invites the threatening associate to a ride in which he deliberately wrecks his automobile. When found dying, he quotes Christ's words of there being "no greater love—". The other man is killed outright.

Whatever the sincerity of sentiments which the author professes as a Catholic and as a literary exponent of moral virtue, no intelligent and unbiased parent or teacher of religious truth will permit the book into the home, library, or the hands of our Catholic youth. The disguise of natural virtue with which the heroine is clothed in no way lessens the corrupting insinuation of free love as permissible. We say no more to warn priests disposed to trust the recommendations of a supposedly dependable judge of Catholic literature, who sacrifices, however unconsciously, Christian principles to a tendency of the age which has unfortunately found expression among more than one recent Catholic writer in America.

The story of *The Coat Without Seam* reads like an autobiography, and as a matter of fact pictures the historical attitude of the chief political representatives among European nations with whom the author appears to have come in personal contact during his British diplomatic service. His subsequent entry upon a journalistic and literary career enabled him to turn the past experiences into a romantic narrative in which fact and fancy are so deftly interwoven as to clothe the realism of history and elevating sentiment in a most attractive style. Christopher, the leading figure in this story, is a well educated, but withal variable character, whose adventures lead him in turn from the political to the literary, and eventually to the military career. Throughout he is haunted by the recurrence, at odd intervals, of the legend of the Holy Coat, preserved according to centuries-old tradition in part at Vernay (France) and at Treves. The sacred relic is used for the wounded as *charpie* on the battlefield, and its memory is made the symbol of the central hero's life. He eventually dies in the arms of the curé of Vernay at the beginning of the world war. Christopher, the chief actor in the drama, is thus made the edifying example of a man who, after struggling through manifold difficulties of social and political life

in different countries, wherein he alternately loses and regains confidence in men, and parts with his early religious convictions, is finally reconciled to the Church. The aim, thought and language of the story are of the best in English literature and moral teaching.

H. J. H.

CHEMISTRY AND MEDICINE. A Co-operative Treatise intended to give Examples of Progress made in Medicine with the Aid of Chemistry. Edited by Julius Stieglitz, Professor of Chemistry, University of Chicago. Advising Editors: Anton J. Carlton, University of Chicago; Reid Hunt, Harvard Medical School; Frank R. Lillie, University of Chicago; Lafayette B. Mendel, Yale University; H. Gideon Wells, University of Chicago. The Chemical Foundation, Inc., Madison Ave., New York. Pp. xxi—757.

The title of this volume suggests at first blush a purely scientific and professional purpose that would hardly appeal to the practical sense of the clerical reader. None the less its contents reach out to the pastoral service of those whose vocation leads them to seek the means of relieving the ordinary pains and inconveniences of disease in nearly every known form. The priest is a physician chiefly of the soul; yet this all-important ministry brings him constantly to the bedside of the sick and suffering. While ordinary prudence suggests that a priest on sick-calls refrain from interfering with the regular medical practitioner by uncalled-for suggestions of physical remedies, it often becomes a duty of charity to offer first and admonitory aid to the patient. Catholic faith places supreme confidence in the virtue of the apostolic guardians whom Christ commissioned to anoint the sick and whose prayer and blessing in the name of the Church counteract the consequences of sin.

Chemistry and Medicine is the outcome of a systematic effort on the part of noted specialists to widen the scope of knowledge looking to the improvement of health. It points out ways to combat disease and alleviate suffering by application of chemical methods. As might be expected, this process of instruction implies use of specifics and scientific terminology which are unfamiliar to the average reader. But the excellent glossary and carefully prepared index of topics, found at the end of the book, will aid the student amid the difficulties necessarily involved in the subject. The volume is published without profit to the Chemical Foundation and "dedicated to the protection of children and adults against avoidable disease". The typography, illustrations and general format exemplify the best kind of bookmaking.

RECONSTRUCTING BEHAVIOR IN YOUTH. A Study of Problem Children in Foster Families. By William Healy, Augusta F. Bronner, Edith M. H. Baylor, and J. Prentice Murphy. Alfred A. Knopf: New York and London. 1928. Pp. xi, 325, ix.

Foster-home care is definitely supplanting the institution. Instead of being sent to orphan asylums, dependent children are being boarded out with private families. The best social thought now quite clearly recognizes that the average child is better off in a private family than in an institution.

This is true for the average child; but what of the child with a special problem? At present most social scientists would agree that such children should be sent to an institution. It is felt that delinquent and psychopathic children cannot receive proper treatment except under the close supervision afforded by an institution.

The authors of the present book challenge this statement quite sharply. They admit readily enough that child placement of the usual type is not likely to succeed in such exceptional cases. But they are convinced that with careful, scientific methods it is possible to readjust in foster homes a very large proportion of problem children.

This is not mere theory. It is not merely a personal view of the authors. It is a fact which they have proved by reviewing the records of 501 delinquent and psychopathic children who had been studied by the Judge Baker Foundation in Boston and boarded out with private families. These children were for the most part cases with which other agencies had failed. They offered, therefore, very unpromising material for experiment. Yet the results were most encouraging.

There was no particular type of delinquency which seemed to stand in the way of successful placing. A high proportion of even the worse type of offenders successfully readjusted themselves. This was true even of repeated offenders and of offenders who had been guilty of several different types of delinquencies. Psychopathic children—that is, those with peculiarities of personality—were almost as successful material for placement as were the delinquents. But children with definite psychoses were likely to be unsuccessful.

It was found that when a child had both types of difficulty—that is, when he was both delinquent and abnormal—the outlook was unfavorable. Children in this category failed more often than they succeeded. With present-day methods, then, such children should be sent to an institution. Yet, even in this instance the authors are not discouraged. They feel that with better methods and a newer

insight into the problems of personality it will some day be possible to handle successfully in foster homes even this type of child.

The book is an extremely interesting one and well written. Although it is not inspired by Catholic principles the priest will find little in it that is offensive. Doctor Healy represents the best type of scientist and he does not indulge in wild speculations. The priest who wishes to keep abreast of modern development in the treatment of the delinquent and dependent child will find this book very helpful.

THE CANONICAL STATUS OF THE ORIENTALS IN THE UNITED STATES. By the Rev. John Aloysius Duski, A.B., J.C.L. Catholic University of America, Washington. 1928. Pp. 196.

This work was submitted to the Faculty of Canon Law at the Catholic University as a Doctorate Dissertation. After a brief historical review of the Church in the Orient, and an explanation of the technical meaning of the terms Liturgy, Rite, and Catholic Rite, the author discusses the attitude of the Church toward Oriental discipline, legislation for Orientals in the United States, the Oriental Churches and the discipline of the Latin Church and the determination of persons according to Rite. The seven Sacraments are then taken up in order and treated in detail along the lines laid down by the Code. Although many of the problems dealt with are complicated, the author has succeeded in his interpretations and directions in producing a work of greatest administrative value for the clergy who are called upon to deal with them. The author's thoroughness, supplemented by the approval of the Canon Law Faculty of the University, gives definite promise of permanent value to his work in the literature of our Canon Law.

BEYOND AGNOSTICISM. By Bernard Iddings Bell. Harper & Brothers, New York. Pp. 170.

The style and matter of this little volume of ten lectures delivered last year before the Church Club of New York will be familiar to the readers of the *Atlantic Monthly*, to which Dr. Bell, Warden of St. Stephen's College at Columbia University, is a frequent contributor. The author offers his discussion as a prescription "for tired mechanists". The present age, having discovered the littleness of man and hence the necessity of discarding his worship in humanitarianism, does not find the agnosticism which now replaces the latter a very comfortable state. The spirit of man cannot live by science, for the simple reason that it is ever seeking to escape the

confines of its humble material environment. Religion is its necessity. Man is still incurably religious. He may set up false gods, but they are nevertheless gods to be worshipped, to whom propitiation is to be made with his own life and that of his children. For the thinking few Dr. Bell offers a way out. As an Anglo-Catholic he has found it for himself particularly in the revival of sacramentalism. It is God upon the altar, the Real Presence, which men need. Only inertia and the prejudice which it engenders have prevented such restoration at a time when the Protestant Reformation is no longer a fetish for the more thoughtful among us.

Probably this author is one of a large class which puzzles the ordinary Catholic. He says that his literalistic and legalistic Protestantism had to go and yet he cannot become a Roman Catholic. Yet there is much in his thinking, in his attitude generally, which is inherently of that faith which he just refuses to accept by the narrowest margin. For the bulk of Dr. Bell's deeply spiritual observations we can have only high appreciation.

KATHOLISCHE MYSTIK. By René de Maumigny, S.J. and Karl Richstätter, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. x—334.

This work is a translation into German of the second part of Maumigny's *Pratique de l'oraison mentale*, which deals with extraordinary prayer. The first part, treating of ordinary prayer, has already found a German translator. The present work is more, however, than a mere translation. Richstätter gives us a short life of Maumigny and about one hundred pages of introduction to mysticism which touches on various historical and psychological problems. This introduction is the most important portion of the present volume in that it gives valuable hints to one who would pursue the literature of the problem discussed. Richstätter's attitude to mystical prayer is sympathetic and suggests that he knows whereof he speaks both by study and experience. He is perhaps on paper a little overcautious in speaking of the dangers of mysticism, at least for those who live in our busy country. For with us there is at present little danger that the desire for supernatural mystical experiences will lead to mere natural counterfeits, but a great likelihood that souls will make no attempt at all to advance in this way of interior prayer.

Literary Chat

The withdrawal of Father Daniel E. Hudson, C.S.C., from the active editorship of the *Ave Maria* separates an immediate influence of the most important nature from the religious life of the Catholic English-reading world in America. For more than half a century this priestly writer has sent forth his messages, proclaiming the beauty and love of the Queen of Heaven to thousands, in a way that silently raised the standard of virtue, tending to attract especially the hearts of the young, and to win the grateful recognition of educators and parents. With the simplicity which marks true virtue and unswerving fidelity to the standard of Catholic doctrine, the magazine has set forth the fairest aspects of devotion to the august Virgin Mother.

Fearless, yet gentle and considerate in his criticisms of error and malice, Father Hudson never descended to bitterness or vulgarity. One might open the pages of any num- of the *Ave Maria* without the slightest misgiving or apprehension that the contents would weary or mislead the reader. In prose and in verse the magazine has offered the choicest contribution from capable and high-minded writers, so as to make it a casket of pearls in thought and expression.

If the controlling genius of the venerable priest drew to his service gifted coadjutors, to second and support his editorship, the keynote came invariably from the one source, that of the highly cultured, discerning leader, the deeply devout client of Mary. May the work thus inaugurated and carried on during an exceptionally long and unbroken period of a single life continue to perpetuate the memory of Father Hudson, champion of Our Lady among young and old. Meanwhile the debt of gratitude which Catholics owe him would best be repaid by the devotion to the Mother of Christ which he has done so much to kindle and confirm among the many readers of the *Ave Maria*.

Ancient Lights by Agnes Blundell (Sands & Co., London; and B. Herder, St. Louis, Mo.) is fiction founded upon the persecutions against the "Recusants" under the Elizabethan regime. It tells the story of a sturdy adherent to the ancient faith and of his son, who shelter and protect priests secretly ministering to the needs of the faithful at the risk of martyrdom. A thread of romance runs through the narrative, which adds a glow of actuality to the heroic account of the men and women who placed the interests of eternal life above the pursuit of earthly possessions during the religious revolt of the sixteenth century.

The appearance of the fifth edition of the *Conferences à la Jeunesse des Ecoles,* by Ch. Vandepitte, D.H., reminds us of the successful work of the author in interpreting the principles of spiritual life to the youth of France for the past twenty-five years. Three volumes of the Conferences are at hand. The first takes up the great truths of salvation and the duties of the young in their school life. The second explains duties toward God and neighbor, and the third, duties toward self (pp. 233, 212 and 246 respectively. Pierre Téqui, Librairie-Editeur, Paris VI). These discourses are extremely practical, dealing as they do with the everyday experiences of the young. They would serve very well in our American schools as collateral reading for those who are familiar with French. Points for reflection, and sound advice conclude each chapter and thus bring the author's message very near to the conscience of the reader.

Numbers 129, 130, 131, 132 of Vol. XIII of the *Paléographie Musicale* have been published by the Benedictine Monks of Solesmes under the direction of Dom André Mocquereau. This volume contains the Gradual of St. Yrieix, in the diocese of Limoges. Its notation is in the ancient Aquitanian. The manuscripts studied for this work are to be found in the Bibliothèque Nationale of Paris. The

analyzing and studying of this manuscript has been in the hands of the Right Rev. Abbot P. Ferretti, O.S.B., of Rome.

Thus far, a thorough study of this manuscript had not been included in the *Paléographie Musicale.* With its careful study, a discovery has been made which is of great value in the study of the chant and an additional proof of the sound teaching of Solesmes as regards the chant with its free rhythm.

This notation contains rhythmic signs which Dom Ferretti believes will go to strengthen and justify the teaching of Solesmes. "The examination of the Aquitanian manuscripts has given us results far beyond expectation. . . . The existence of an Aquitanian rhythmic notation analogous and sister to that of St. Gall, Metz, Chartres, and Monantola can not any longer be doubted." (*Paléographie Musicale,* Vol. XIII, pp. 55-56.)

Sands and Co., London, have brought out a series of instructions on Christ by the Rev. J. Carr, C.SS.R. (*Christ Is All,* pp. 151). The author discusses our Blessed Lord as God, Teacher, Physician, Model, Food, Friend, Victim and King. The work is written in the hope of safeguarding by instruction and appeal the divine supremacy of our Lord in human life. The author takes note of the tendency of modern times to lose faith in the divinity of Christ and he writes with the hope of strengthening faith where it is found and of awakening it in the minds of those who have either lost or not yet found it.

In a volume of 300 pages the Rev. John L. Forster, S.J., of St. Patrick's College, Melbourne, publishes an explanation of the Mass and a commentary on its text. The spirit of the Liturgy and the place of the Holy Sacrifice are explained with commendable simplicity. While the work is intended largely for the laity, it would serve admirably as the basis of meditations for priests. (*In Memory of Me;* Benziger Brothers, N. Y.)

Benziger Brothers have brought out a short life of St. Alphonsus de'Liguori by a Sister of Notre Dame. The work brings within the limits of 167 pages a clearly-defined and well-balanced portrait of the great founder of the Redemptorists. The Preface is by the Rev. George Stebbing, C.SS.R.

A handy compendium of information concerning many points in Pastoral Theology and Canon Law appears under the title, *The Pastoral Companion.* It is a translation and adaptation from the German by Father Honoratus Bonzelet, O.F.M. The original work was written by Father Louis Anler, O.F.M. The canonical standing of religious, the seven sacraments, indulgences and faculties of priests are discussed in the little work from a practical standpoint. There is an excellent Index.

The late lamented Jesuit Father Anton Huonder had completed the manuscript of a third volume of meditations before he died. It has just been brought out in attractive form. (*Zu Fussen des Meisters,* Herder and Co., Freiburg, pp. 398.) The earlier volumes of the series were *Der Arbeitstag* and *Die Leidensnacht.* Both of these have been translated into many languages and have gone through many editions. The meditations contained in the third volume center upon the resurrection of our Blessed Lord. Every detail of the Gospel narrative which covers the Forty Days is set forth skilfully in relation to the author's purpose. A scene is sketched briefly but clearly, and the spiritual interpretation follows with comment on our current spiritual life. The rigid form of meditation is replaced by a rather informal narrative style and treatment. The tone is that of one who has seen deeply and has felt abiding sympathy with busy priests.

Effective instruction in religion should be the great accomplishment of Catholic schools. The amount of study and effort concentrated on this ideal will facilitate its realization. *Religion Teaching Plans,* by Sister M. Inez, O.S.F. (Preface by the Rev. George J. Johnson, Ph.D. Benziger Brothers, New York. 1929) gives an insight into the efforts made by a single religious order to make religious teaching more effective. While these plans

are not presented in an orderly fashion, they indicate constructive and original thought. As Dr. George Johnson indicates in the preface, this work is "an intelligent and careful attempt to teach certain truths of religion according to the laws of sound pedagogy".

From the Catholic Truth Society of London comes a new and revised edition of *The Pope and the People.* The volume, which is made up of an excellent English version of the classical utterances by the last four Popes on social questions, deserves to be within handy reach of every Catholic priest and publicist.

The Macmillan Company of New York publishes *The Small Missal,* containing the Proper of the Mass for all Sundays and the principal feasts of the year, the rite of Benediction, Vespers and Compline for Sundays, and other devotions. This handy little manual is made in America, is up to date, and bears the *Imprimatur* of His Eminence the Archbishop of New York.

Books Received

SCRIPTURAL.

THE WOMEN OF THE GOSPEL. By A. Christitch. Burns, Oates & Washbourne, London. 1929. Pp. 73. Price, 2/6.

HISTOIRE DES LIVRES DE L'ANCIEN TESTAMENT. Par L. Dennefeld, Professeur à l'Université de Strasbourg. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 176. Prix, 12 *fr.*

THEOLOGICAL AND DEVOTIONAL.

THE MONTH OF THE HOLY SOULS. Pious Reflections for Every Day in November. By Sister M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis and London. 1929. Pp. viii—215. Price, $1.75 *net.*

OUTLINE SERMONS ON THE HOLY EUCHARIST AND THE BLESSED VIRGIN MARY. By the Rev. Peter Geiermann, C.SS.R. B. Herder Book Co., St. Louis and London. 1929. Pp. 394. Price, $2.25 *net.*

WHAT IS SACRIFICIAL IMMOLATION? By the Rev. J. Brodie Brosnan, M.A., O.B.E. (Mil.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 171. Price, $1.35 *net.*

"THUS SHALL YOU PRAY". Pious Reflections on the "Our Father" (Matth. 6:5-13 and Luke 11:2-4). By the Rev. Elred Laur, O.Cist. Adapted by Isabel Garahan, B.A. B. Herder Book Co., St. Louis and London. 1929. Pp. xii—274. Price, $2.00 *net.*

LOURDES. By Aileen Mary Clegg. Sheed & Ward, London; B. Herder Book Co., St. Louis. 1929. Pp. xi—145. Price, $1.00 *net.*

MORAL THEOLOGY. A Complete Course Based on St. Thomas Aquinas and the Best Modern Authorities. By John A. McHugh, O.P. and Charles J. Callan, O.P. Vol. I. Joseph F. Wagner, Inc., New York; B. Herder, London. 1929. Pp. xii—691. Price, $5.00 *net.*

WITH MOTHER CHURCH. A Laboratory Manual in Religion. By the Sisters of the Order of St. Dominic, Marywood, Grand Rapids, Michigan. Book One: Grades III and IV, pp. 96; price, $0.25. Book Two: Grades V and VI, pp. 96; price, $0.25. Book Three: Grades VII and VIII, pp. 144; price, $0.40. Book Four: Grades IX and X, pp. 160; price, $0.50. Book Five: Grades XI and XII, pp. 160; Price, $0.50. (*Popular Liturgical Library,* Series III, No. 5.) Liturgical Press, Collegeville, Minn. 1929.

LITTÉRATURE FRANÇAISE. Par. J. Calvet, Professeur à l'Institut de Paris. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 218. Prix, 12 *fr.*

VIE CHRÉTIENNE ET VIE SPIRITUELLE. Introduction à l'Étude de la Théologie Ascétique et Mystique. Par Y.-E. Masson, O.P. Bloud & Gay, Paris. 1929. Pp. 226. Prix, 12 *fr.*

CATECHETICAL METHODS: Standard Methods of Teaching Religion. For Use in Seminaries, Novitiates, Normal Schools, and by all Teachers of Religion. By Rudolph G. Bandas, Ph.D.Agg. (Angelico, Rome), S.T.D. et M. (University of Louvain), author of *The Master-Idea of St. Paul's Epistles, or the Redemption*, Professor of Dogmatic Theology, St. Paul Seminary, and of Catechetics, Diocesan Normal School, St. Paul, Minn. Joseph F. Wagner, Inc., New York; B. Herder, London. 1929. Pp. xx—314. Price, $2.50 *net.*

THE PRESENT CRISIS IN RELIGION. By the Rev. W. E. Orchard, D.D. (Lond.) Harper & Brothers, New York and London. 1929. Pp. 281. Price, $2.50.

WHAT DO WE MEAN BY GOD? Some Studies in the Objectivity of Christian Experience. By Cyril H. Valentine, M.A., Ph.D. (Lond.) Macmillan Co., New York. 1929. Pp. 248. Price, $2.00.

RELIGIÖSE FUNKANSPRACHEN. Herausgegeben von Dr. Konrad Gröber und Anton Hinderberger. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. vii—248. Price, $1.35.

DE VIRTUTE CHARITATIS Quaestiones Selectae. Cardinalis J. E. Van Roey, Archiepiscopus Mechliniensis. H. Dessain, Mechliniae. 1929. Pp. ii—368.

LEHRBUCH DER ASZETIK. Von Otto Zimmermann, S.J. (*Theologische Bibliothek.*) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xvi—642. Price, $4.75.

THE CHILDREN'S HOUR. Sermons for the Children's Mass. Edited by the Rev. Karl Dörner. Adapted into English by the Rev. Andrew Schorr. B. Herder Book Co., St. Louis and London. 1929. Pp. v—337. Price, $2.25 *net.*

S. AMBROSII DE HELIA ET IEIUNIO. A Commentary, with an Introduction and Translation. A Dissertation submitted to the Faculty of Letters of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy. By Sister Mary Joseph Aloysius Buck, of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa. (*Patristic Studies*, Vol. XIX.) Catholic Education Press, Brookland, D. C. 1929. Pp. xv—233. Price, $3.50.

PHILOSOPHICAL.

ESSAYS IN PHILOSOPHY. By Seventeen Doctors of Philosophy of the University of Chicago. Edited by Thomas Vernor Smith, Department of Philosophy, University of Chicago, and William Kelley Wright, Department of Philosophy, Dartmouth College. Open Court Publishing Co., Chicago and London. 1929. Pp. xvi—337. Price, $3.50.

CRITICA. Scripsit J. Donat, S.J., Professor in Universitate Oenipontana. Editio 5ª et 6ª emendata et aucta. (*Summa Philosophiae Christianae*, II.) Oeniponte, Innsbruck: Felizian Rauch. 1928. Pp. viii—278. Preis, 5 *Mk.* 40.

COSMOLOGIA. Scripsit J. Donat, S.J., Professor in Universitate Oenipontana. Editio 4ª et 5ª emendata et aucta. (*Summa Philosophiae Christianae*, IV.) Oeniponte, Innsbruck: Felizian Rauch. 1924. Pp. vii—404. Preis, 5 *Mk.* 40.

THEODICEA. Scripsit J. Donat, S.J., Professor in Universitate Oenipontana. Editio 5ª et 6ª emendata et aucta. (*Summa Philosophiae Christianae*, VI.) Oeniponte, Innsbruck: Felizian Rauch. 1929. Pp. vii—273. Preis, 5 *Mk.* 40.

INDEX GENERALIS. Scripsit J. Donat, S.J., Professor in Universitate Oenipontana. (*Summa Philosophiae Christianae*, IX.) Oeniponte, Innsbruck: Felizian Rauch. 1929. Pp. 68. Preis, 2 *Mk.* 40.

LA CRITIQUE DE LA CONNAISSANCE. Les Principes de la Philosophie Thomiste. Par Joseph de Tonquédec. (*Bibliothèque des Archives de Philosophie.*) Gabriel Beauchesne, Paris. 1929. Pp. xxx—566. Prix, 44 *fr. franco.*

LITURGICAL.

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIANS. By John Baptist Mueller, S.J. Translated from the ninth German edition by Andrew P. Ganss, S.J. and Adam C. Ellis, S.J. Eighth English edition, thoroughly revised and enlarged. B. Herder Book Co., St. Louis and London. 1929. Pp. xiv—411. Price, $2.75 *net.*

THE AVE MARIA HYMNAL. A Collection of Catholic Hymns and Tunes for Church Use. Compiled, arranged and edited by the Rev. Joseph J. Pierron. Bruce Publishing Co., Milwaukee, New York, Chicago. 1929. Pp. 130. Price: Voice Book, $0.60; Organ Book, $5.00.

SHORT AND EASY REQUIEM IN D MINOR. For One Voice with Alto, Tenor and Bass ad lib. *De Profundis, Miserere, Libera, Benedictus, In Paradisum* and All Responses. By W. P. Schilling, New York. Third edition. 1925. Pp. 38. Price, $1.00.

THE RITUAL EXPLAINED. A Manual for the Use of the Clergy, with Special Reference to the Clergy in England. By the Rev. W. Dunne, B.A., Professor of Moral Theology at St. Cuthbert's College, Ushaw. Fourth edition. A. Hickling, The Peth, Durham. B. Herder Book Co., St. Louis and London. 1928. Pp. viii—166. Price, $1.75 *net.*

HISTORICAL.

LIFE OF MOTHER CATHERINE AURELIA OF THE PRECIOUS BLOOD, Foundress of the Institute of the Precious Blood, 1833—1905. By a Member of the Institute. Introduction by the Rev. A. M. Skelly, O.P. B. Herder Book Co., St. Louis and London. 1929. Pp. xxii—205. Price, $2.50 *net.*

LE NUOVE BASI DEL DIRITTO ECCLESIASTICO ITALIANO. Vincenzo del Giudice, Professore stabile di Diritto canonico e di Diritto ecclesiastico. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie seconda: Scienze Giuridiche, Vol. XXI.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 80. Prezzo, 5 *L.*

ANNUARIO DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE (VIII° dalla Fondazione—V° dal Giuridico Riconoscimento) e dello Istituto Superiore di Magistero "Maria Immacolata" (VI° dalla Fondazione—IV° dal Giuridico Pareggiamento). Anno Accademico 1928-1929. (*Istituto Giuseppe Toniolo di Studi Superiori.*) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 298.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vol. XVIII: Pius V (1566-1572). B. Herder Book Co., St. Louis. 1929. Pp. xxxvi—438. Price, $5.00 *net.*

IRISH CATHOLIC EMANCIPATION. A Paper Read at the Centenary Celebration of Catholic Emancipation, Held in Ottawa on 7 April, 1929. By the Rev. John J. O'Gorman, D.C.L. Catholic Truth Society of Canada, Ottawa. 1929. Pp. 17. Price, $0.05.

THE HISTORY OF NURSING. By James J. Walsh, M.D., Ph.D., Medical Director, Fordham University School of Sociology. P. J. Kenedy & Sons, New York. 1929. Pp. xxi—293. Price, $2.15 *postpaid.*

THREE IRISH NUNS. A Lecture Delivered in St. Mary's Cathedral, Kingston, on St. Patrick's Night, 1929. By the Rev. John J. O'Gorman, D.C.L. Catholic Truth Society of Canada, Ottawa. 1929. Pp. 29. Price, $0.05.

JÉSUITES MISSIONNAIRES. Syrie, Proche, Orient. Par Henri Charles, S.J. Préface de Monseigneur d'Herbigny, Evêque d'Ilion. Gabriel Beauchesne, Paris. 1929. Pp. 115. Prix, 11 *fr. franco.*

HISTOIRE DE L'AMÉRIQUE ESPAGNOLE. Depuis les Origines jusqu'a Nos Jours. Par Jean Toussaint Bertrand, de la Société des Américanistes de Paris, Officier d'Académie. Préface de M. Victor Andrés Belaunde, Docteur en philosophie, Expert près l'Institut International de Coopération Intellectuelle, Professeur à l'Université de Lima (Pérou) et à l'Université de Miami (Floride). Tome 1er: L'Époque précolombienne, la Conquête, l'Époque coloniale. Tome 2e: Les guerres de l'Indépendance, la période contemporaine. "Éditions Spes", 17 rue Soufflot, Paris–Ve. 1929. Pp. xv—453 et 469. Prix, 65 *fr. franco.*

MISCELLANEOUS.

SO THAT'S THAT. By Inez Specking. B. Herder Book Co., St. Louis and London. 1929. Pp. 209. Price, $1.50 *net.*

DIAPHRAGMATIC BREATHING AND THE FIXED HIGH CHEST POSITION. Together with Audible and Inaudible Exercises for Singers, Public Speakers and Seekers of Health. Fully Explained and Illustrated. By W. P. Schilling, New York. 1910. Pp. 13. Price, $0.70.

EAR TRAINING (Latin Pronunciation). Especially Adapted for Use in Schools and Singing Classes. By W. P. Schilling, 131 West 23rd St., New York. 1911. Pp. 35. Price, $0.15.

UNIQUE VOICE TRAINING STUDIES. Low, Medium, *High.* By W. P. Schilling, New York. 1923. Pp. 25. Price, $5.00.

MANNER AND GOOD MANNERS. A Guide to Correct Social Usage for Catholic Schools and the Home. By Sister James Stanislaus, Sisters of St. Joseph of Carondelet. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. 142. Price, $1.85 *postpaid.*

WHEN THE VEIL IS RENT. By Francis Clement Kelley. Four illustrations in linecut by Florence E. Lamont. P. J. Kenedy & Sons, New York. 1929. Price, $2.00.

AT THE GATE OF STRONGHOLD. By Henry S. Spalding, S.J., author of *Signals from the Bay Tree,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. 224. Price, $1.60 *postpaid.*

THE CATHOLIC CHILD. First Reader Manual. By Rena A. Weider, B.S., Specialist in Reading, and Monsignor Charles F. McEvoy, A.M., LL.D., Chancellor of the Diocese of Syracuse, N. Y.; formerly Superintendent of Schools, Diocese of Syracuse. Illustrated by Eunice Stephenson. John C. Winston Co., Philadelphia, Chicago, Toronto, Atlanta, San Francisco, Dallas. 1929. Pp. xxiv—169.

POEMS. By Gerald W. E. Dunne. Toledo Artcraft Co., 129 Erie St., Toledo, Ohio. 1928. Pp. 93.

LET'S GO! (Short for *Mission Tours—Africa.*) By T. Gavan Duffy, Missioner Apostolic of Pondicherry, India; author of *Yonder?, Hope, The Price of Dawning Day,* etc. In series with *Mission Tours—India* by the Right Rev. J. F. McGlinchey, D.D. Propagation of the Faith Office, Boston. 1928. Pp. 511. Price, $3.00.

TIPPERARY. By the Rev. James H. Cotter, LL.D., D.Litt., author of *Shakespeare's Art, Lances Hurled at the Sun,* and *Straws from the Manger.* Devin-Adair Co., New York. 1929. Pp. xiii—192. Price, $2.25 *postpaid.*